



Kalachuris of Kalyāṇi

and

Their Times.

(The Political, Social and Cultural History
of the Kalachuri Dynasty of the 12th Century.)

Thesis submitted to the University of Bombay
for the Degree of
Doctor of Philosophy
in
History
by

Pralhadrao Krisnarao Naik, M.A.,
Andheri - Bombay-58.

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PREFACE.

Since the time Dr. Fleet wrote the Dynasties of the Canarese Districts, a few paragraphs have been assigned to the Kalachuris of Kalyani by scholars in the history of the Deccan. The Kalachuris formed a link between the Chalukyas of Kalyani and the Yadava, Hoysale and Kakatiya empires, which were established later. A special study of the Kalachuris, therefore, seems necessary. An attempt has been made here to construct the political, social and cultural history of the Kalachuris of Kalyani. The imperial history of the Deccan between 1150 and 1190 is occupied by the rise of Kalachuris to power and their attempt to found an empire. The Kalachuri Empire, though short-lived, prevented Karnataka from disintegration for at least thirty years. The Kalachuri imperialism is the link between the Chalukyas and the later empires, whose rise was inevitable. The inscriptions of the period between 1120 and 1196 are collected and literary sources utilised to corroborate or verify the inscriptional evidence.

The origin of the Kalachuris of Kalyani is shrouded in mystery, but historical proof is provided to substantiate the theory that they descended from the Kalachuris of Chedi.

The religion of Bijjala, a controversial subject on which an enormous amount of literature has been written and legends have grown, is discussed in the thesis to come to ^{an} important conclusion that Bijjala was a Saiva and did not belong to any other sect, and that Bijjala and Basava were contemporaries. The relations between

Bijjala and Basava have been studied in detail.

The tenets of Virasaivism are discussed on the basis of "Vachanas" (sayings) of Basava and those of other Virasaiva leaders and the discussions in the Anubhava Mantapa.

The history of Saivism, Jainism and Vaishnavism during the period of the Kalachuris has been reconstructed on the basis of original sources.

The economic and administrative conditions during the Kalachuri period are examined in detail and the works "Abhilashitartha Chintamani" and "Abhidana Vastukosa" have been made use of and their authenticity is verified by the inscriptions of the time. Recent books are referred to in the matter.

A list of temples constructed and maintained by the Kalachuris, giving the details of the temples, is formed. This is on the basis of inscriptions pertaining to the Kalachuri period. Art and architecture of selected temples have been described and illustrated with photographs. Important temples were visited to make an original study of their architecture.

A map is drawn to show the extent of Kalachuri Empire and the location of the various provinces and cities. Two more political maps, one of the pre-Kalachuri and the other of the post-Kalachuri period, are added.

Thanks are due to Vidya Ratna H. S. Panchamukhi, Director, Kannada Research Institute, Dharwar, (since retired), for his

valuable guidance in the preparation of this thesis.

Thanks are also due to Prof. C. M. Kulkarni, Head of the Department of History, Khalsa College, Bombay, for his instructive and interesting discussions on the controversial topics concerning the subject of the thesis. It was very kind of him to allow me to make use of his library including valuable works in Kannada.

Devi

ABBREVIATIONS.

A. R.	:	Annual Reports on South Indian Epigraphy.
E. C.	:	Epigraphia Carnatica.
E. I.	:	Epigraphia Indica.
I. A.	:	Indian Antiquary.
J. B. B. R. A. S. :		Journal of the Bombay Branch of Royal Asiatic Society.
Karn. Ins.	:	Inscriptions in Northern Karnatak and Kolhapur.
M. A. R.	:	Mysore Archaeological Reports.
S. I. I.	:	South Indian Inscriptions.
Ragale	:	Basavarajadevaragale.

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PART I.

POLITICAL HISTORY OF THE KALACHURIS OF KALYANI.

CHAPTER I.

The Origin of Kalachuris.

1. Name - Kalachuri:

The name, Kalachuri, has been interpreted in several ways. In several records, the words Katach¹huri, Kalatsurya,² Kālachuri,³ Kalachurya, Kalachuri, Kalachurya⁴ and Kalaturya⁵ appear. Sir Walter Elliot uses the word Kalabhurya or Kalabhuri⁶ which is a mistake for Kalachuri due to the misreading of 'cha' as 'bha'. As regards the significance of the name, the evidences available are poor. Mr. Hayavadana Rao offers the following interpretation. "In kannada we have 'chura' 'surige' as the corruptions of the sanskrit 'kshura', Kshurika and 'churika', a razor, and a connection may easily be made between the first two syllables 'kala' and kannada 'kali' to kill."⁷ It is doubtful whether this interpretation has any reference to the killing of the barber cannibal at Kalanjar by Krishna, which is a legendary account. Anyway 'Kalachuri'⁸ seems to be a later name adopted by a branch of the Haihāyās. As Cunningham notes in the annual reports, there were two great Haihāyā States in Central India - the Kingdom of Mahākosala with

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| 1. I.A. Vol. VIII. P. 237. | 2. A.R. 1937 App. E. 27. |
| 3. E.C. Vol. XI dg 42. | 4. Fleet - Dynasties of Kanarese Districts. fn 1 - P.470. |
| 5. Manakatti inscription of Bijjala 1166. | |
| 6. Ar. in Dharwar P. 6-7. | 7. Mysore Gazetteer. Vol.II - Part I. |
| 8. Cunningham, A. - Arch. Survey of India, Vol. IX. P. 57. | |

Manipuri as capital and the Kingdom of Chedi proper with Tripura as capital. The Haihāyās were in occupation of the Chedi territory at first ruling from Manipur and later on they moved to their original place and they were called Ratnāvali Haihāyās; and Kalachuris, a branch of Haihāyās, were left in possession of Chedi and the surrounding territories.¹ Thus, it appears that the Kalachuris were a branch of the Haihāyās and they traced a common origin. It may also be the name of a tribe in Central India. However, we are not in a position to offer any better interpretation.²

2. Kalachuris of Chedi.

The parent stock of the Kalachuris were known as the Kalachuris of Chedi. The derivation of the word 'Chedi' is uncertain. It was originally called 'Chitrāngadi Desa' after Chitrāngada, the daughter of the Raja of Manipur. In course of time it was shortened to Chāngedi Desa and Chedi Desa.³ The dynasty which ruled for a long time over those parts were familiarly known as Kalachuris. The Kalachuris of Chedi of which the Kalachuris of Kalyāni form a branch, claim traditionally to have descended from Sahasrārjuna or Sahasrabāhu-Arjuna.⁴

1. Ibid - P. 55.

2. Ibid - P. 57. As regards the derivation of the word Kalachuri, Cunningham says, "I am not able to offer any satisfactory derivation."

3. Cunningham, A. - Arch. Survey of India, Vol. IX - P. 57.

4. E.I. Vol. II, P. 14, and I.A. Vol. XII, P. 253.

They appeared to have established their dynasty in 248-49¹ A.D. first known as Traikutaka Era and afterwards Kalachuri or Chedi Era. Dr. Bhagvanlal Indraji opines that one Isavaradatta was the founder of this dynasty on the following grounds. In the early centuries of the Christian Era, Gujarat and the adjacent provinces were held by certain Kahatrapa kings, whose rule, however, was interrupted by a certain invader, Isvaredatta, who claimed an independent government and struck coins in his name. His coins show that the rule of the Kahatrapas ended in the year 170, i.e., 248-49 A.D. Subsequently the Traikutakas retired to Central India and there assumed the name of Haihāyas and Kalachuris.² In fact in some records they call themselves Haihāyas and trace their lineage to Bharata and Kartavirya.³

The first reference to the Kalachuris in the Deccan epigraphs is in connection with the conquest by Mangalesa, the younger brother of Kirtivarma, who it is said, "in the bridal pavilion of the field of battle obtained as his wife, the lovely woman who was the goddess of the fortunes of the Katachuris."⁴ In the Kauthem grant of Vikramaditya V, Mangalesa is said to have forcibly possessed himself of the fortunes of the Kalachuris: The Mahākuta Pillar Inscription of

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1. I.A. Vol. XVI - Prof. Kielhorn, On the Epoch of Kalachuri Era, p. 215.
 2. Vide the proceedings of the Aryan Section of the Seventh International Congress of the Orientalists.
 3. E.I. Vol. II p. 1 ff.
 4. I.A. Vol. VIII - p. 243. In the inscription the word is definitely Katachuri.

Mangalesa refers to the same event which has been placed by Fleet between 597 and 602 A.D.¹ and that the king conquered was Buddharāja.²

Throughout their history, the Chedi kings had matrimonial connections with the kingdoms of the Deccan which strengthened their power and prestige. Their capital was Tripura³ in Central India and one of the several branches was ruling from Ratnāpur in Western India. The most important king and founder Kokkala I (860-900 A.D.), gave importance to the dynasty and is said to have granted freedom to Bhoja, Vallabharaja, Harsha, the sovereign of Chitrakuta, and Sankaragana his own son.⁴ He married a Chandella princess Nattādevi⁵ and gave his daughter in marriage to Rashtrakuta Akālavārsha Krishna II (888 and 912 A.D.), the son of Amoghavarsha I. Jagattunga II, son of Krishna II,⁶ married Lakshmi and Govindāmba, the former being the daughter of Kokkala's son, Ranavigraha.⁷ Rashtrakuta Indra III married Dvijāmba the daughter of Kalachuri Ammana-deva.⁸ Keyuravarsha Yuvarāja I (920-950 A.D.), the son and successor of Ranavigraha, had his daughter Kundakādevi married to Amoghavarsha Vaddiga, another son of Jagattunga II.⁹ He married Nohala, the daughter of Chalukya Avanivarma.¹⁰ Their son was Lakshmanadeva

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1. Fleet - Dynasties of Kanarese Districts - P. 295.
 2. I.A. - Vol. IX. P. 7 ff.
 3. Arch. Survey of India - Vol. IX, P. 54.
 4. I.A. - Vol. II. Benares copper plate of Karnadeva, P. 297 ff.
 5. Ibid. P. 301.
 6. I.A. - Vol. XII. P. 247 ff.
 7. I.A. - Vol. XII. P. 247 ff.
 8. Ibid.
 9. Ibid. P. 255.
 10. E.I. - Vol. I. P. 251 ff.

(950-980 A.D.),, whose daughter Bontādevi was the mother of Chālukya Taila II (973-996 A.D.), the virtual founder of the Kalyāni branch of the Chalukyas.¹

The dynasty thus assumed great fame by such marriage alliances and by the skill of its own rulers. Kings like Kokkala I, Rahavigraha, Keyūravārsha Yuvarāja and Lakshamana sacrificed their best in the interests of the dynasty and the same tradition was continued by their successors. Of Kokkala II, the successor of Yuvarāja II, we know nothing beyond his name. His son Gangeyadeva, an ascetic, found salvation along with his wives at Prayag.

In 1040 A.D.² Gāṅg^{eya}adeva was succeeded by Karnadeva, who was perhaps the most famous of the Chedi rulers, described as a terror to his contemporaries. He had the longest rule and during this period, the Kalachuri dominion reached its peak. According to the Jubbulpore copper plate of Yasah-Karnadeva, his son, he founded the city of Karnavati and built the temple of Karnameru at Kāsi.³ He also assumed the titles of "Paramabhattāraka", "Mahārājadhirāja" and "Paramesvara" which were later adopted by the Kalachuris of Kalyāni. He subdued the Pāṇḍyās, Muralās, Kungās, Vangās, Kalingās, Kirās and Hunās.⁴ Karnadeva is described as God of Death to the lord of Kalanjara, the Chandella

1. E.I. Vol. II. P. 297 ff.

2. Alberoni speaks of Gangeyadeva as the ruler of Dahala in 1030 A.D. and he was also the contemporary of Vijayapala Chandella who passed away before 1051. In all probability Gangeya's reign ended in 1040 A.D.

3. E.I. Vol. II. P. 1 ff.

4. Ibid - P. 297.



prince. Previously Kokkala I had granted freedom to Harsha, a Chandella prince, and married a princess of that dynasty. If it had been captured at all, it was in the time of Karnadeva, which is also proved by the fact that the Kalachuris of Kalyāni assumed the title of 'Kalanjarapuravaradīsvara'. This is perhaps the only interpretation of the historical event. Some of his contemporaries were Bhīmadeva of Anilwād (1021-63 A.D.), Chālukya Somesvara I (1044-68), who, however, defeated him and Chandella Kirtivarma (1098). As the first available record of his son is dated 81 years later, we can surmise that Karna had a fairly long reign and that his power was felt by his neighbours. He was succeeded by his son Yasah-Karna who married Alhanadevi and by a few others of whom we know nothing beyond their names. The Chedi Kingdom was conquered by the Sultāns of Delhi between 1251 and 1309, though they seem to have continued as a local power until the commencement of the 15th century, when they were superseded by the Gonds.

This, in brief, is the history of the Kalachuris of Chedi. Their royal insignia was perhaps Pārvati or Lakshmi.¹ Gāngeya Vikramāditya (1010-1040) was the only king who issued coins in precious metals, where the figure of Lakshmi occurs. It was a dynasty with many branches which played an important part in the history of Central India. It is said in a record of Jajjaladeva of the Ratnapur branch that Kokkala I had eighteen sons, the eldest of whom continued to rule in the main line while others were

1. E. I. Vol. II. P. 297.

appointed rulers of the mandalas or provinces,¹ which shows that several branches sprang from the main line.

3. Origin of the Kalachuris of Kalyāni.

The main branch was probably that of the Kalachuris of Kalyāni. They adopted the titles, the symbols and the customs of the parent line, but no definite records are available to prove the connection and we have to make use of indirect evidences. The actual point of contact between both the dynasties is nowhere disclosed. Dr. Fleet concluded that they issued from a side branch and not from the main line.²

The origin of the family is given in the Kalachuri records³ thus. A certain brahmin girl adored Hara, the chosen of Girija, who, in order to bestow on her the desire of her heart, appeared to her in a dream and from that union she miraculously conceived a portion of Īsvara in her womb. To her was born Krishna. He slew in Kalanjara an evil-minded king, a cannibal who followed the calling of a barber. He seized his kingdom, making nine lakh Dahala country submit to him. After a long time there ruled in peace Kannamadeva to whom almost every record giving the origin of the family traces its descent.⁴ He is said to be skilled in the art of captivating the coyest woman^e by his beauty.

1. Ibid. Vol. I. P. 32 ff.

2. Fleet - op. cit. - P. 469-70.

3. E.I. Vol. IX - DG. 42, Harihara Inscription of Bijjala. The record is undated. This is the only record which gives the origin of the family.

4. E. I. Vol. XIV - Magadihal Inscription of Sovideva, P. 315 ff.

This is the legendary account of the origin of the family, but there are two references, historical in character, first, in the capture of the Fort of Kalanjar in Bundelkhand, and second in the rule over the Dahala country. Kannamadeva must have subdued the Lord of Kalanjar and we know that the Chedi kings were in occupation of the Dahala country. In order to claim a hoary antiquity perhaps, the event is predated. Anyway this account proves one thing, that they were in some way or another connected with the main line and it is our purpose to find out whether any king of the main line was responsible for the foundation of the dynasty.

4. Date of the Foundation.

It is necessary to decide the date of the foundation of the Kalyāni branch of the Kalachuris. We know nothing of the dynasty before C. 1120 A.D., except the names of a few kings mentioned in the records of the later rulers. King Permādi or Parmardhi was the subordinate of Chālukya Bhulokamalla in 1128 and 1137¹ and of Jagadekamalla in 1145.² Assuming that he began to rule in about 1120, we can distinguish about four kings among those who preceded him from the records. Kannama, Nājāditya, Ammugi and Jogama, the father of Permādi, may be said to have ruled before 1120. Allowing a period of 70 years, the foundation of the dynasty can be placed in about 1050. Historically, it corresponds to the reign of Kannadeva, who can be identified with

1. Karnataka Inscription No. 7 A and B.

2. A.R. 1927, App. F. 115 and 64.

Kannama. Every king of the Kalachuri Dynasty had the titles Paramabhattaraka, Paramesvara and Mahārājādhirāja. Those were the titles of Karnadeva. The Kalyāni branch was ever mindful of the past and was proud to have the titles of the parental line. Karnadeva's dates exactly fit in with the date of the foundation of Kalachuri Dynasty, 1050 A.D. Further, the Chedis had matrimonial connections with the Chalukyas of Badami. The mother of Chalukya Tailapa II was a princess of Kalachuri branch. The Chedi line had communications with the South. It was easy for that Dynasty to migrate to the South. The Kalachuri Dynasty was founded in the South. Kannama is the Kannada form of 'Karna', which is Sanskrit. 'Karnaparya', one of the great Kannada poets of the twelfth century, was also called "Kannappa". It is, therefore, beyond doubt that Karnadeva was Kannama. We have several such

instances in history and moreover the records of the Kalachuris of Kalyāni are in Kannada, and belong to the Canarese districts.

But even if it is difficult to accept this conclusion, there is no doubt that Karnadeva, and not Bijjala, was the founder of the dynasty.

Fleet is perhaps wrong in saying that it emerged from a side branch. The dynasty appears to have been founded in Central India itself by Karnadeva. Later on, when the fortunes of the Chedi line began to decline, and as some territories began to be conquered by the Chālukyas, they appear to have been subjugated by the latter. Thus subjected, they migrated to the south and accepted governorship under the Chālukyas, probably, by about 1100, when we find Karnadeva's fortunes declining. Thus we find Permadi ruling as the governor of Tardavadi in about 1120. This is the possible interpretation of the subordination of the dynasty. This Central India origin also explains the peculiar names adopted by the kings.

* Chronology.

The dynasty lasted for nearly 150 years from C. 1050 to 1185 A.D., and the last we hear of it is in the Gadag Inscription of Viraballala II. It says "at the contemptuous command of his father, he despoiled the warrior race of Kalachuri".¹ We do not know anything before Permadi, except the names of a few

* A detailed discussion of the dates will be made under the individual rulers. Only the main outline is given here.

1. I.A. Vol. II - P. 296-303.

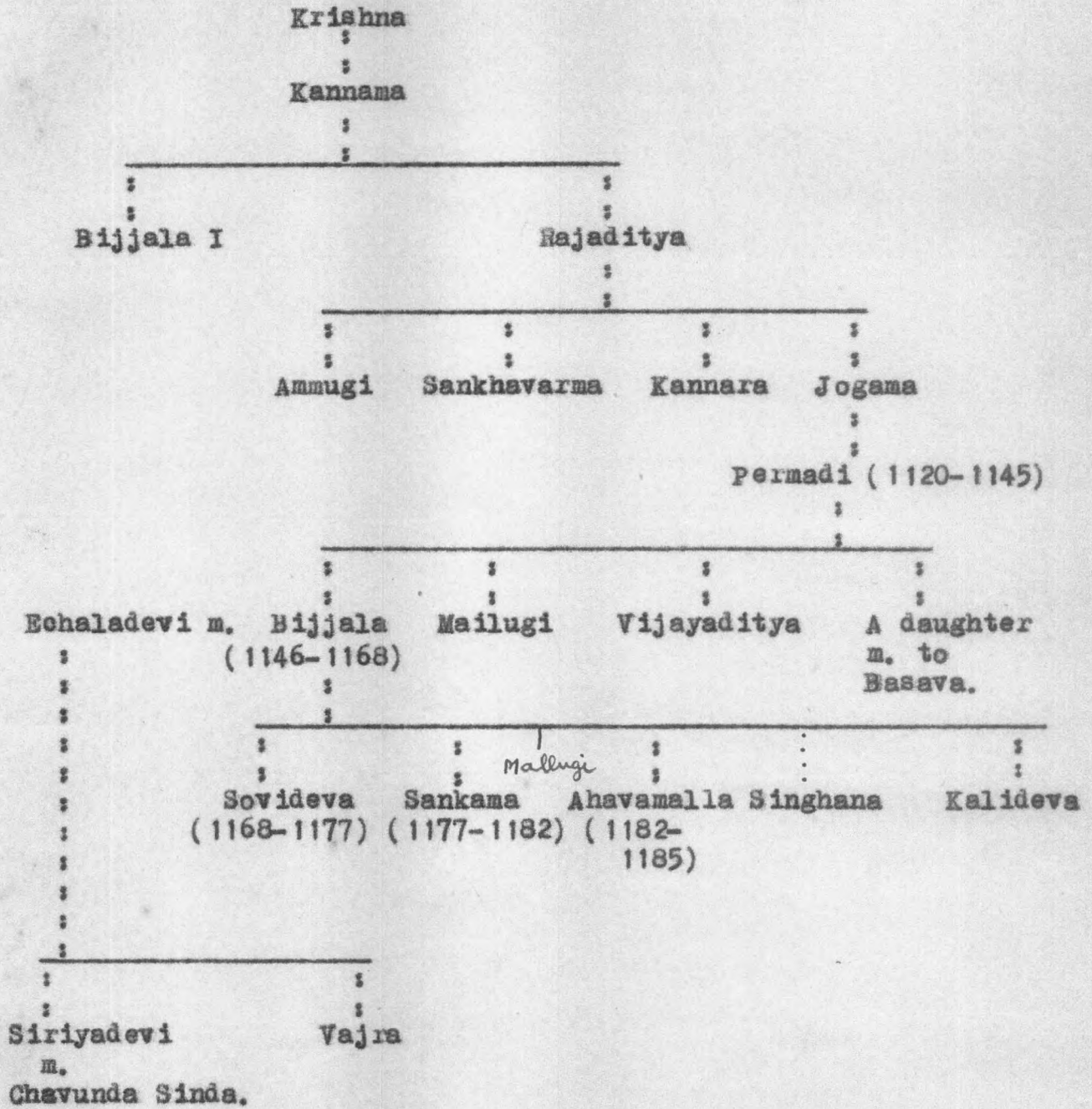
kings. Permadi's date of accession can be placed in 1120 A.D. Allowing, as said before, 70 years for the four rulers before him, the Chronology resolves itself roughly thus:-

Kannama	1050-1060,
Bijjala	1060-1075,
Bajaditya	1075-1090,
Ammagi	1090-1105,
Jogama	1105-1120.

The first record mentioning Bijjala is dated 1147 A.D. and is of Jagadekamalla's reign. By 1147 A.D.¹ Permadi had passed away and Bijjala had come in possession of the principality of Tarddāvadi. As will be proved later, Bijjala became independent in 1156 A.D. assuming independent titles, and his last record is dated 25th March 1168.² There appears to have been some dispute regarding the succession between Mailugideva and Nāyamurari Sovideva. Sovideva's first record is of 23rd June 1166³, and probably he was then ruling as a prince. His last record is dated 17th January 1177.⁴ Thus his reign may be placed between 1168 and 1177. Then again, there appears to have been some dispute between Sankama and Mallikārjuna. The former's first record is dated 3rd December 1176⁵ and his last record 5th January 1183.⁶ Ahavamulla was the last king⁷ who ceased to rule in about 1185, for, the first record of Somesvara in the Kalachuri dominions is dated 25th April 1184.⁸

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|---|------------------------------|
| 1. Karnataka Inscription No. 8. | 2. A. R. 1935. App. E. 58. |
| 3. Karnataka Inscription No. 13. | 4. E. C. Vol. VIII. Sb. 251. |
| 5. A. R. 1938. App. G. 81. | 6. A. R. 1927. App. F. 184. |
| 7. There is only one copper plate of Singhana, the younger brother of Ahavamalla and we cannot definitely say whether he was an imperial ruler at all or only a subordinate ruling some small principality. | |
| 8. A. R. 1930. App. E. 68. | |
- ..

5. Genealogy



CHAPTER II.

Kalachuris as Chālukya Feudatories.

The Kalachuris were feudatories of the Chālukyas from about 1050 to 1155, when Tribhuvanamalla Bijjala assumed independence. During this period the Chālukyas had an extensive empire. It comprised three units, which were under their feudatories - the Yadavas of Devagiri, the Hoysalas of Devaraya Samudra (Dwara-samudra), and the Kākatiyas of Warangal. These three units are at present known as Mahārāstra, Andhras, and Karnātake. "These three components formed the very core of Chalukyan Empire."¹

The Kalachuris do not seem to have been very important, as records being scanty, we know nothing beyond their names. It is said that the family became famous through Soma, Permadi, Geravappa, Yoga, Kannama, Hājāditya, Bijjala I, Ammugi, Sankama and Jogamma, of whom we know little beyond their names.² It cannot be decided with certainty whether they commenced their lives as feudatories, or, became dependent after enjoying a life of independence. The Muttage Inscription of 18th July 1171 makes a general remark, "In the Kalachuri race all were the best emperors. Afterwards some devoid of strength of their arms became feudatories."³ Thus, it may be accepted that some king, overpowered by his enemies, became a subordinate and the dynasty continued to be so until at last independence was regained by a strong ruler.

1. Directory of Bombay Kannadigās, Karnatak Sangha Publication, 8th 1961. P. 11.

2. E.C. Vol. VII Sk. 236; E.I. Vol. XV P. 315-29;
Ibid. Vol. XI DG. 42; J.B.B.R.A.S. (Bombay) Vol. XVIII, ..
P. 269-81.

3. Karnataka Inscription No. 9.

1. Permadi:

There is some inscriptional evidence of permādi, who probably ruled as a feudatory from 1120 to 1145. Permadi, also known as permadidevar^asa, Hemmadiyarasa and parmārdhi, the son of Jogama, ruled over Tarddāvadi thousand. He was the feudatory king or the Mahāmandalesvara of Chālukya Bhūlōkamalla ruling from Kalyāni.¹ There are two grants of his reign referring to Permadi, one issued in 1128 and the other in 1137. He was also the subordinate of Jagadekamalla II, the son and successor of Bhūlōkamalla.² One of his agents, Mahāmandalesvara Namiyanna of the Kalasena Vamsa made a grant to God Morakesvaradeva and here he is spoken of as the Sarvādhikāri of permadi.³ As this happens to be the last record mentioning permadi, he may have died somewhere in 1146, and his son succeeded to his principality as a feudatory.

2. Bijjala:

The last feudatory was Tribhuvanamalla Bijjala and his reign is important in two respects. It is a period when the last vestiges of subordination were overthrown and Kalachurya imperialism firmly established. It was Bijjala who fought and gradually weakened his master's authority as emperor. When the opportunity arose, he threw off his allegiance and declared independence. Secondly, it was in his reign that a revival in religion took place which influenced the history of centuries to come. Society had grown rigid day by day swelling the number of outcasts, making the

1. Karnataka Ins. No.7, 'a' and 'b'.

2. A.R. 1927. App. F. 64.

3. Ibid. App. F. 115.

rules of conduct more and more unbearable. It is in such periods, time and again, that social and religious reformers have arisen to ameliorate the condition of the masses and to rouse their social consciousness. Basava, one of the greatest reformers of the age, rose to fame during this period, and his principles were adopted in the ages to come, though he himself was not free from persecution.

Bijjala was the eldest son of Permadi born in about 1105 A.D. The earliest record¹ mentioning Bijjala belongs to the reign of Jagadekamalla, coming from Harihar in Mysore territory, which is not dated but can be placed in about 1145 A.D. It does not state whether Bijjala was a subordinate and says that one of Bijjala's servants, Vijaya Pandya, was ruling Nolambavādi 32000. The first authentic record² mentioning Bijjala as a prince, the glorious Māhāmandaleswara among ministers, belongs to the tenth year of Jagadekamalla, corresponding to 24th March 1147. In the capacity of a Minister, he confirmed this grant made by the king to God Sivalingadeva of Muttage through the latter. Probably Bijjala, at first, was an important minister in the court of Jagadekamalla. Strangely in the same record he is stated to be

1. Fleet - Dynasties of Kanarese Districts - P. 470, Sn. 4; and Rice, Lewis - Mysore Inscriptions - P. 60.

Dr. Fleet refers to two inscriptions mentioning Bijjala, which belong to a later period, though they claim to be earlier ones. One of them, from Hirekerur, Dharwar District, refers to the reign of Vikramaditya VI. But it seems to be spurious record, for it gives the imperial titles of Bijjala, which he did not assume till 1162. Another record from Sirol refers to Ananda Samvatsara, which coincides with S' 1054 (1134 A.D.) and S' 1117 (1194 A.D.). As it also gives the imperial titles of Bijjala and as there are other points which raise suspicion as to the genuineness of the record, it must have been written after 1194.

2. Karnataka Inscription No.8.

a *Māhāmandaleswara* and his minister Mailara Chamupa was in charge of Tarddavadi country. Since it records two grants, the first was made in the capacity of a minister when his father was yet alive, and later on, after the death of his father, he succeeded to his dominion when the second grant was made.

Thus, by 1147 he came to be one of the *māhāmandaleswaras* of Jagadekamalla. He continued in a subordinate capacity under Tailapa III, but here the tone of the inscriptions changes. In a record¹ from Arkilla, Bijapur District, of the reign of Trailokamalla, issued in 1151, King Bijjala is addressed as 'Kshonipala', the protector of the Earth. His dependent was Mailara Dandadhipa, who was the chief minister, lord of the army and General, governing Tarddavadi 1000, who was his minister even under Jagadekamalla.² Bijjala was both the governor of the southern dominions of Tailapa, and also the commander-in-chief of the Chālukyan army.³ He appears to have been in charge of Banavasi 12000, for a servant of his, Kasapayya Nayaka, was governing it. Strangely there is a record⁴ of Tribhuvana-malla Vira Bijjala Deva Kalachuri, issued independently without mentioning any overlord, which can be placed in about 1150 A.D. As he was in charge of the Southern Dominions, this was issued in the capacity of a *māhāmandaleswara* or a feudatory king. This is the only possible interpretation for, as early as this date,

1. Karnataka Ins. No. 10.

2. Karnataka Ins. No. 8.

3. Mysore Ins. P. 57. In this record, he is said to be very much devoted to the Chālukyas.

4. A.R. 1934. App. %. 176.

Bijjala could not have declared his independence though, no doubt, he was powerful.

The next mention of Bijjala is made in 1155 A.D., when he was ruling over all the countries.¹ His Dandanayaka Mahadevarasa was ruling Banavasi 12000, who had some titles, such as, "Vairibhayadayakam, Nirnimittabhuvanajanamitram and Gotrapavitram". Some of his Karnams were Chattimarasa, Padmarasa and Soverasa. Māyidevarasa, son of Anandabhattopādhyāya and Gamaladevi, resident of Rāyanārayanapuri, was his minister. There is another record which has been wrongly placed by Mr. Rice in 1165, but, definitely, belongs to this period.² It says that Mādeva or Mahādevarasa was the son of Kālidasa and Ekkaladevi.

By this time Bijjala had acquired almost all the dominions of his overlord. He declared his independence somewhere towards the end of 1155 and established an independent kingdom. The latest record³ mentioning Tailapa as the paramount sovereign, is of 26th December 1155. Perhaps his authority was still locally recognised according to records⁴ from Havery and Hulgur issued in October 1156 and December 1157. As will be seen later the Chālukyas still held certain territories and Bijjala had to wage costly wars to

1. E.C. Vol. VIII. Sk. 104. "Sakala Dēsangalamāluttamire".

2. E.C. Vol. VIII. Sb. 277. Undated. The record definitely belongs to a period when Bijjala was yet a feudatory of Tailapa, for, first it gives the genealogy of the Chālukyas down to Tailapa III, and then speaks of Bijjala as Mahamandaleswara and gives his feudatory titles. Again Mahadevarasa, ruling Banavasinas, is mentioned in the record. As the other record is definitely dated, this also definitely belongs to that period, i.e., 1155 A.D.

3. Mysore Inscriptions - P. 100.

4. Fleet - Dynasties of Kanarese Districts - P. 459, fn. 3 and P. 461, fn. 5.

capture them. Tailapa's records are available even as late as 1156. One of them¹ is from Mallāpur, Ron Taluk, Dharwar District, issued in the seventh year, corresponding to 26th November 1156. There is enough evidence to prove that paramountcy passed on to Bijjala in 1156 itself.

As a feudatory, he continued to hold the most important titles, evident from a record of Trailokyamalla. His career as a feudatory, may be summed up thus. At first, he was the chief minister of Jagadekamalla, and after the death of his father, Permadi, in about 1146, he succeeded to the governorship of Tarddāvadi. Gradually, he was appointed the commander-in-chief and the viceroy of the Southern Dominions by 1150. By 1152 he became all powerful, and by 1156, declared his independence.

"Inscriptions combine to make Bijjala's seizure of the throne to have taken place between September 25, 1156 A.D. and January 17, 1157 A.D."² Tailapa was ultimately left with only a portion of his former dominions. The last we hear of him is in 1162. Vijayaditya, the son of Gandaraditya, of Silahara dynasty, ruled as a king from 1140 to 1175 A.D. Dr. Altekar says,³ "His (Vijayaditya's) feudal Lord Taila III was unable to maintain his imperial position and a conspiracy was being formed against him by his minister Bijjala (of Kalachuris of Kalyāni) with the help of

1. A.R. 1928. App. E. 7.

2. Sewell, R. - Historical Inscriptions of Southern India.

3. Altekar, A.S. - Silaharas of Western India. P. 423.

feudatories. Vijayāditya joined this conspiracy and Satara plates of his son (Bhoja II) claim that it was through him that Bijjala got sovereignty. It, thus, transpires that Vijayāditya (Silaharas) was on intimate terms with Bijjala as to join hands in a conspiracy against Taila III in putting down the supremacy of the Chālukyās. Chakravarty Bijjala owed his position to a great extent to Silahara Vijayāditya. Nevertheless, he did not concede the claim of Vijayāditya to sovereignty. Bijjala called Vijayāditya to his court. The latter refused. Bijjala defeated Vijayāditya. Bijjala Charit speaks so. But Appendix "Silaharas" at page 184 - "Struggle for Empire" by Dr. R. C. Muzumdar reads thus, "During the reign of Bhoja II, the son and successor of Vijayāditya, the Kalachuris wanted to establish their authority over him but without success." ¹

1. Bharatiya Vidya Bhavan - Struggle for Empire, Vol. V, 1957, Muzumdar, R.C. Silaharasa, P. 184.

CHAPTER III

Bijjala's Empire.

Tribhuvanamalla Bijjala was able to rise from the position of a Mahāmandalesvara to that of an independent king and to found an empire on the ruins of the previous one. Tailapa III, evidently a weak ruler, was compelled to ^{be} content with a few territories until at last his son and successor Somesvara IV was able to regain the dominions from the Kalachuris. But, for nearly a generation after the establishment of the dynasty by Bijjala, the Kalachuris were strong enough to resist the invaders from various directions. When the strong rulers, however, were succeeded by weak kings, they had to give way. We do not know much of the political history of the dynasty, but even the little we know is one of heroism and courage. It is a matter of surprise that in so short a time they were able to build an empire. Whatever the end of the empire, it is remarkable to find Bijjala founding an empire in less than ten years. Probably, it was not based on strong foundations. Many causes were responsible for the ruin of the empire which will be traced later.

1. Life of Bijjala.

Bijjala was born in about 1110 A.D. and died towards the beginning of 1168. He had many children and grandchildren. Siriyādevi, the eldest child, and Vajra were born of Eechāladevi, perhaps his first wife. He gave his daughter in marriage to the Sinda chieftain Chāvunda II, son of Achugideva and Chandālādevi.

He governed the dominions of Kisukād, Bagadage, and Kelavādi from Yelburga. Siriyādevi gave birth to Vira Bijjaladeva and Vikramadeva, who were to play an important part in the future history of the Kalachuris. Bijjala's sons were Sovideva, Sankama, Ahavamalla and Singhana, who succeeded one after another to the throne. He had ~~a younger brother~~ Mailugideva and a grandson Kandara, who for reasons unknown never ruled, but interrupted the succession. Only one independent record of the former is available.

Bijjala held imperial titles in addition to those he had inherited:- "Mahārājādhirāja, Bhujabalachakravarti, Tribhuvanamalla, Paramēsvara, Paramabhattāraka, Samastabhuvanasraya, Sriprithvivallabha."

Bijjala appears to have had two capitals, one at Mangalvedha¹ in the south and the other at Kalyani in the north. A third capital, Bengāra Nelevidu, is mentioned. Records were issued from any of these places. This was probably to maintain discipline in the distant provinces, and Bijjala occasionally toured round his dominion.

2. Usurpation of Chalukya Kingdom.

That Bijjala became independent in 1155 itself is clear on the following grounds. A record of 1157 from Havery, wrongly placed in the reign of Chalukya Trailokyamalla, but definitely a Kalachuri record, speaks of Bijjala as Mahārājādhirāja, Bhujabalachakravarti,

1. A. R. 1938, App. E. 68.

2. Ibid 1937, App. E. 63.

Kalachurya Bijjaladeva.¹ Another record, issued from Banavāsi in the same year, speaks of Dandanāyaka Māyidevarasa in charge of Banavasi 12000, in the reign of Bijjala.² Further, records of 1157, 1158 and 1159 are dated in the regnal years of Bijjala.³ Most of the records of the later part of 1157 and the earlier part of 1158 are dated in the second year, and those of the later part of 1158 and the earlier part of 1159 in the third year. Thus, Bijjala must have commenced to rule independently towards the end of 1155 and dated the records accordingly. Most of the records dated 1157, 1158 and 1159 are from ^BBanavāsi, Bijapur and Dharwar Districts and thus clearly speak of Bijjala as Bhujabalsachakravarti and Tribhuvanaikamalla.⁴ It is significant to note that Bijjala also assumed the Chalukya titles, such as, 'Satyāśraykulatilaka' and 'Chalukyābharana'. This can be interpreted in two ways. Bijjala, having conquered the major portion of the dominions of the Chalukyas, assumed their titles as the latter had done when they conquered the Kalachuri dominions. It may also be possible that he wished to be regarded as the successor of the Chalukyas before the disturbing news of the usurpation reached the remote corners of the kingdom. The very first record mentioning Bijjala as ruling from Kalyani is placed

1. A. R. 1933, App. D. 103. 2. E.C. Vol. VII, Sk. 190.

3. The records of this year are dated in the second year; A.R. 1929, App. E. 201, dated 25th December 1157.

E.C. Vol. VIII, Sb 255, Kuppatur Grant of 1st February 1159.

The records of 1158, towards the end of the year, and the beginning of the next year are dated in the third year.

E.C. Vol. VIII, Sk. 162 of 23rd September 1158; A.R. 1937, App. E. 45 of 9th October 1158.

4. A.R. 1931, App. D. 103; A.R. 1930, App. E. 104; A.R. 1931, App. E. 36.



in 1160 A.D.¹ It may be suggested that he occupied Kalyani after he became the master of the Southern dominions in 1155. At the latest, he captured the capital in or about 1158 after which Tailapa continued to rule in some remote parts of the empire.

By 1158, the territory now comprising the districts of Bijapur and Dharwar and Banavāsi fell into the hands of Bijjala including the capital and his usurpation was complete.²

3. Bijjala's Conquests.

Early in February 1158 a battle appears to have been found between two feudatories of Bijjala, Mahāmandaleswara Boppadeva and Chaharasa, on the plains of Kuppatur as recorded in a *viragal*.³ Such skirmishes were common especially in the distant provinces of the empire, and losses in men and money could not be prevented. It was more so in the Banavāsi territory which was always rebellious and, as we shall see, Bijjala had to bring force time and again, to subjugate the turbulent feudatories. Some of them acknowledged his supremacy, but others resisted to the last. There were also inter-village feuds, and the theft of cows and molestation of women were common but the defenders of the villages generally recovered their losses.

It took a long time to subjugate the Fort of Gutti,

1. E.C. Vol. VIII, Sb 346.

2. Fleet - Dynasties of Kanarese Districts - P. 462. Dr. Fleet, however, thinks "In or just before 1162 Bijjala having completed his usurpation of the kingdom assumed the full paramount epithets."

3. E.C. Vol. VIII, Sb. 255.

evidently Chandragutti in Banavasīnād which was a Kadamba stronghold; and several battles were fought. The first battle is mentioned in an undated record placed by Mr. Rice in 1158-1159, in which Bijjala's officers, Chauti kings and an army under 12 chieftains laid siege to the fort.¹ His opponent was the Kadamba King Mahāmandaleswara Kumār Kirtivarma, and the general appointed by the latter to conduct the defence operations was Billayya. In this battle, the inscription records, the hero of the day, Chikka Ketanna, Hiriyanayaka's elder brother, died, killing many. Again in 1163 the fort was attacked a second time by Bijjala's ministers Soyavamarasa, and the ruler of Banavāsīnād was Kumāramāndalika Bommarasa, minister of Kirtideva.² The fort was attacked for the third time in the year 1164 when Bijjala ordered Talevur Sovavarma and other chieftains to conduct the siege.³ Perhaps, this time it was captured as we hear no more of it.

In May 1163, Bijjala's forces marched to destroy Tagarate and were victorious after initial defeats. This shows that the eastern guard, attacking and slaying many, died.⁴ Apparently, the eastern wing was weak, for at the command of Bijjala, one Balagāru Bommāpandya strengthened the eastern front and made victory possible. These were the several battles fought by Bijjala. In an inscription from Harihar, of about 1160 A.D.,

1. Ibid, Sb. 416.

2. E.C., Vol. VIII, Sb. 568.

3. Ibid, 287.

4. Ibid, Vol. VII, Sk. 56.

Bijjala is said to have subdued the earth from the southern limits of the ocean to the northern limit of the Chalukya capital.¹ The statements in some in some inscriptions of the successors of Bijjala that he invaded Simhala, Nepāla, Turuksha, Anga, Vanga and Magadha are obviously hyperboles.² The very first record of Bijjala from eastern dominions of the Chālukyas is dated 18th December 1162, and it shows that his feudatory Virapāndya was in charge of Kogali 500, Nolambavādi 30 and Kadambalika 1000. According to a Chālukya record of 18th August 1160 of the reign of Tailapa III, Virapāndya was a subordinate of his, ruling over Kadambalika 1000, Ballakunda 300, and Kogali 500.³ Thus, between 1160 and 1162 some of these dominions were captured by Bijjala and Virapāndya became his feudatory. Of these territories Ballakunda 300 was not captured by him, and as shall be seen later on, it was annexed by his son Sovideva. The next record from Adoni Taluka of 6th January 1164 mentions Bannarasa, Bijjala's feudatory, ruling over Sindavādi.⁴ This proves that Sindavādi also came under his control.

But some territories were still held by the Chālukyas. Of these, Sirenādu with Henjēru as the capital in the modern Anantapur District was one. According to a record of 1160, the ruling king, Mallideva Chōlamahārāja of Govindavādi in Bellary District, accepted the Chālukyan overlordship.⁵ Another record

1. Ibid, Vol. XI, DG. 35.

2. History and Culture of Indian People, Vol. V. ¹⁹⁵⁷ The Struggle for Empire, Chapter VI - Later Chalukyas and Kalachuris of Kalyana, by Ganguly, D.C. - P. 180.

3. S.I.I., Vol. IX, Part I, 267. 4. Ibid 294. 5. M.A.R. 1941, 47

from Hemāvati, Madaksira Taluk, definitely dated 25th December 1162 confirms the fact that Mallideva continued to be the subordinate of Tailapa III.¹ The capital of Tailapa is not mentioned in this record which perhaps shows that Bijjala had already driven him out of the capital. Even as late as 1170 a record from Madhudi, Madaksira Taluk, Anantapur District, speaks of Mallideva Chola Maharaja as the feudatory of the Chālukyas.² Thus, the present Anantapur District and some parts of the Bellary District, such as, Govindavada, Rayadurg Taluk, being ruled over by Mallideva Chola, were still the strongholds of the Chālukyas, and Bijjala was unable to capture these territories.³

A peculiar feature of Chālukya records coming from these parts is that they refer to the reign of Jagadekamalla or Tribhuvanamalla ruling from Kalyani.⁴ But Jagadekamalla had died in 1150, and the dates given in these records prove that they do not belong to his reign. Either these records confirm the previous grants or the title of a Chālukya king in general. The use of the title "Tribhuvanamalla" may mean that though these territories were captured by the Kalachuris, the feudatories, refusing to acknowledge the suzerainty of a new power, continued to owe allegiance to the former ruler. Or they were never conquered by the Kalachuris and the records continued to be issued in the old style. No records of the Kalachuris in these parts confirming their subjugation have yet been found.

1. S.I.I. Vol. IX, Part I, 268.

3. Ibid, 269.

2. S.I.I. Vol. IX, Part I. 269

4. Ibid, 272, 269, 270.

Another important campaign of Bijjala was the siege of Ginnālagundi in 1166.¹ But it was a failure, being strongly defended by the Hoysala Māṇḍalika. The most important persons who led the campaign were Bamarasa, Māṇḍalika of Gutti, and

Bijjala's reign was not free from local disturbances especially in Banavasinaḍ. Usually these were surprise attacks entailing loss of life and property. Molestation of women was not uncommon. A Viragal inscription from Shikārpur Taluk of 1158, says that Ketana, son of Dāsimayya, recovered the cows of Balligrāma and died.² Another record issued early in 1159 mentions that Ekkalarasa burnt Satradahalli and was avenged by Mandiyāma Gavunda, son of Breyama Gavunda.³ The Agrahāra of Jambur in Shikārpur Taluk was attacked by Kallarasa in 1160.⁴ Kereyakavise, another Agrahāra was raided by a Hoysala chieftain in 1161.⁵ Jagadeva, a Hoysala chieftain, raided Kuluganuru in 1162, who carried off cows and "unloosened the waists of women", but Ekkalarasa strongly resisted him and there was loss of life on both sides.⁶ Such atrocities were common in those days and the poor defenceless Agrahārās suffered. The Kalachuri feudatories fought again and in the fight Ekkalarasa was helped by Kīrtidevarasa and Bommana.⁷ Inscriptions of the successors of Bijjala state that he invaded Simhala, Nepala, Turuksha, Anga, Vanga, and Magadha. These are exaggerations.⁸

1. H.A.R. 1928, No. 81.

2. E.C. Vol. VII, Sk. 162.

3. Ibid, Vol. VIII, Sb. 99.

4. Ibid, Vol. VII, Sk. 78.

5. Ibid, Vol. VIII, Sb. 372.

6. E.C., Vol. VIII, Sb. 193.

7. Ibid, 177.

8. History and Culture of Indian People, op. cit. P. 180.

(Bharatiya Bhavan -
"Struggle for Empire")

4. Bijjala's Feudatories.

Banavāsi 12000.

In 1157,¹ Māyidevarasa was the Dandanāyaka of the Hejjunka and Veddaravula of Banavāsi 12000. In 1158,² one of Bijjala's feudatories, Nanniya Ganga Permadi Devarasa, was ruling over Edevatte 70, Ballave 70 and Narivalige. He had some important titles, like "panchamahāsabha, Mahāmandaleswara, Kolalapuravaradhisvara, Nandagirinātha, Madagajendralānchana, Padmāvatilabdavaraprasāda, Krigamadamoḍa, Gangagangeya, Jayaduttaranga, Markkolabhairava". His royal insignia was the elephant and evidently he was a Ganga Prince. He was an important feudatory.

Kesirājadandadhisa was another important feudatory, said to be governing Banavāsi 12000 in 1159.³ He was the son of Holalamarasa and Duggadevi and his wives were Lakshmidēvi and Sridevi. He appears to have conquered Sankanamale, Santalige, Tagarachchamalla's territory, Gavatur, Vanavasi hill fort, Sirivur, Hayve and Gutti. Donaraja was his minister. Some of his important councillors were Tikkarasa, Mamarasa and Recharasa. The minister for peace and war was Mahādeva. His accountants Chattiraja, Potarasa, Mahādevanayāka, Nachi, Soma, Govinda, and Marthānda. Kesava appears to have built a temple for God Kesava and also a town called Virakesavāpura, which he gave brahmins.

1. E.C. Vol. VII, Sk. 190.

2. Ibid., Sk. 18.

3. Ibid., 123.

Another feudatory, Kasapayyanāyaka, is said to have ruled over Banavāsi 12000 in 1159,¹ perhaps succeeding Kesirāja, and the master of Nāgarakhanda 70 Manneya was Sovideva, son of Boppadevarasa and Siriyadevi of Kadambakula. Another record² of 1160 speaks of the same feudatory. In 1161³ Kariya Kesimayya is said to have been governing the same territory, of Banavāsi 12000. In 1162⁴ Banavāsi was in charge of Sovideva, the same person who was in charge of Nāgarakhanda 70 before. His wife was Malaladevi and he was an important feudatory. In a record 1163⁵ Kasapayyanāyaka is said to be an important general, under^{whom} Banmarasa was ruling over Banavāsinad. In 1165⁶ Ekkalarasa was in charge of Banavāsi. In 1167 Mahāpradhana Heraggade Banmarasa was governing Banavāsi and appears to have been controlled by Kaliyemmarasa in charge of Basavura 140, of the Jimutavāhana lineage and Khachharavamsa.⁷

Belavola 300.

The Province of Belavolanādu, in Navalguni Taluk of Dharwar District, was governed by Dandanāyaka Sridharayya in 1157.⁸ Some of his dependents were Bhivanayya Nāyaka, Boppanayya Nāyaka, Sovanayya Nāyaka and Vesugi Nāyaka. In a record of 1162⁹ from the same place Dandanāyaka Sridharayya is said to be the Heraggada of Belavolanādu. In the same year

1. E.C. Vol. VII, Sb. 328.

2. Ibid. Vol. XI, Dg. 35.

3. A.R. 1933. App. D. 10.

4. E.C. Vol. VII, Sk. 242.

5. Ibid. Vol. VII, Sk. 102.

6. Ibid. Vol. VIII, Sb. 6.

7. A.R. 1933. App. D. 171.

8. Ibid. 1929. App. E. 201.

9. Ibid. App. E. 199.

he made another grant to the temple of Amritesvaradeva.¹

Huligere 300.

According to a record of 6th October 1161, Vesuva Dandanāyaka was in charge of Huligere 300 Division - Territory round about Lakshmesvar.² Sridhara Dandanāyaka was in charge of it in 1167, in which were included Bennadhade 70 according to a record of 1167 from Lakshmesvar.³

Tarddāvadi 1000.

A record of 1158 from Kadlevād, Sindagi Taluk, Bijapur District, though damaged, mentions a Mahāmandaleswara as 'Lord of Tagarāpura', who was perhaps in charge of Tarddāvadi 1000.⁴ The Sunkaveraggade of that province was (Rama) Devayya Nāyaka. According to a record from Kannoli, Sindagi Taluk, Bijapur District of 1164, Brahmadeva Dandanayaka was in charge of Tarddāvadi 1000.⁵ Mahāpradhana Lakshmidēva Dandanāyaka was governing the 36 villages division in Tarddāvadi 1000, according to a record of 1163 from Bhuyar, Indi Taluk.⁶

Eastern Dominions.

Another important feudatory of Bijjala was Virapāndya, mentioned in a record of 1162,⁷ formerly a Chālukya subordinate, was in charge of several territories, like Kogali 500,

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| 1. A. E. 1929, App. E. 194. | 2. Ibid. 1936. App. E. 8. |
| 3. Ibid. App. E. 52. | 4. Ibid. 1937. App. E. 45. |
| 5. Ibid. App. E. 57. | 6. Ibid. 1938. App. E. 14. |
| 7. S.I.I. Vol. IX, Part I, 293. | |

Nolambavādi 30 and Kadambalika 1000. He held some important titles, like "Samādhigatapanhasabha, Mahāmandaleswara, Kānchīpuravaradhīswara, Yaduvanisambardyumani, Subhatāchūdamani, Nijakulakamalamartānda, parichhedigāganda, Srimat Tribhuvanamalla-padabjabringa".

Sindavadi.

Sindavadi, which came in the possession of Bijjala somewhere near 1164, was governed by Bommarasa from Kīrtinārāyananagari.¹ He was the son of Kālidasa Dandadisa.

Silāhara.

Of the other feudatories, Sil^ahara Vijayāditya was an important one. He rendered assistance to Bijjala in acquiring independence, having joined hands with him in the conspiracy against Tailapa III. Vijayāditya won the confidence of Bijjala, and through the friendship of Vijayāditya, Bijjala attained the

1. Ibid. 294.

position of Chakravarti.¹ Mahāmandaleswara Kārtivīrya III of the Ratta family was another feudatory of Bijjala. Mahāmandaleswara permādi and Vijayāditya were in charge of Konkana 900 and Palasige 12000, throughout the reign of Bijjala. But it is not sure whether they acknowledged Bijjala's supremacy.

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1. Transactions of the Literary Society of Bombay - Vol. III 1823, Page 415, Article 395.

The original of the grant of the land by a Rājā who reigned at Panalta in the 12th century is engraved upon these copper plates fastened together by a ring. These plates were found in the house of a Brahmin in Satāra. In one plate, sentence No. 15 reads as follows:-

येन स्थानकमंडले तदधिपाभृष्टांपुनः स्थापिता गोवायां परिजष्ट
भूमिपतयः सुस्थापिता स्तेजस् ॥ यत्सर्वेन च चक्रवर्ति यद्वीप्रापातुमे
वीक्षणः सोमवृष्टी विजयकिदेव नृपतिवैरीभ कंठीरवः ॥१३॥

The translation of the above is given by Dr. Taylor in 27-2-1821 in the same reference. It is thus:-

"He (Vijayāditya) reinstated those Rājās who had been dispossessed of their kingdoms; by his own renown he firmly established the overthrown Rājās of Goa. The incomparable Vixana by his alliance acquired the Chakravarti (or chief Empire of the earth); thus was the Prince Vijaya Arkdeva, a lion among elephants (his enemies)."

In the inscription Vixana is a mistake for Vijjana. Vijjana and Vijjala (Bijjala) are the same name. Vide; Tripathi, R.S.: History of Ancient India 1960; P. 425; Fleet, Dynasties of Kanarese Districts, P.476, fn. 2 & 3.

CHAPTER IV

The Rise of Basava.

Bijjala's period assumes a very great importance in the history of the Deccan owing to the rise of Virasaivism and the politico-religious influence of Basava, its founder.

1. Sources for the career of Basava.

For the career of Basava, we have abundant literature, but none of it is a contemporary record. Of course, the Vachanas of the contemporary period give some information, but his career has not been treated in any of them. The other works are by Bhimakavi's 'Basavapurāna' and Virupakshadeva's 'Chennabasava-purāna' in Kannada. 'Basavarājadevaragale' is another work which gives a different version of the life of Basava. It is ascribed to Harihara by Prof. T. S. Venkannayya. Of the contemporary records, Kalagnānada Vachanagalu published by Mr. Halakatti, P.G. tries to sum up the end of Basava, Bijjala and others.

Of the Jain versions of Basava's life, Bijjalarāya Charitre is a manuscript written by Dharanindra in the 17th century. It is one of the biographies of Bijjala, but it is a very late work written, practically, after the Virasaiva Purānas had treated at length the subject of Basava and Bijjala. It appears to be more an answer to the Virasaiva allegations and much reliance cannot be placed on the work. It is useful in so far as it portrays the Jain view of Virasaivism. Apparently, it gives

prejudiced opinion, sometimes couched in vulgar language. The other Jain work, which also is a later one, is 'Bijjalarāya Purāna' written by Chandrasāgaravarni. It tries to trace the history of Bijjala, but is milder and opposes the Vīrasaiva version in a more dignified language. As a literary piece, it is a sringara kavya, but it is unreliable as a historical source. Both these works give a different version of the life of Basava and his relationship with Bijjala. This question will be taken note of later.

The puranas and Charitras on Basava's life and career are of doubtful credibility. His admirers and critics draw more upon their imagination than facts. There is little history in the vast literature on the subject. Even after making due allowance for the predilections of the Vīrasaiva authors and the prejudices of Jain historians, we find it difficult "to arrive at the truth concerning the major events in Basava's life. The passage of time has also played its own part in further complicating matters by giving rise to all kinds of legends relating to Basava's super-human origins and qualities. In the following paragraph we have endeavoured to eschew all that savours of the legendary and the miraculous and to refer only to those events in Basava's life that throw light on his character and achievements

1. cf. S. S. Basavanal and K. R. Srinivas Iyengar, Musings of Basava: A Free Rendering (1940), P. 10.

2. Date of Basava.

We have no epigraphic records for the date of the birth or death of Basava. His birth has been placed by some in 1139¹ and his death in 1168. Dr. C. Narāyan Rao is of opinion that he died in 1217 and admits that he was the contemporary of Bijjala Kalachuri when he was 32 years old.² His conclusions are based on a Hoysala record of Viraballāla II which mentions one Basava Dandanāyaka.³ He thinks that Basava lived in obscurity during the reign of Sovideva, and this was mistaken for his death, and says that he really died in his 85th year. But certain objections are possible against this theory. If Basava had lived after Bijjala's death, he would have taken the earliest opportunity to end the Kalachuri line or would have converted his successors to Virasaivism. For either of these, we have no evidences. The Kalachuris continued to rule for nearly 20 years and we do not hear of any conversion of the Kalachuri kings. Basava, an active and influential man, who had been prosecuted and humiliated by Bijjala, as the Virasaiva and Jain purāṇas say, would not have lived in mere obscurity. He would have attempted to regain his power. There is a close connection between the dates of Basava and Bijjala. It is impossible to to accept the view that Bijjala died in 1178 after abdicating the throne in 1168. The last record of Bijjala is of March 1166 and immediately after, Sovideva succeeded; and for some time he

1. Vide article - Date of Basava, by Govinda Pai, Saranasahitya, Vol. II.

2. Introduction to Panditaradhya Charitre by Dr. C. Narayan Rao, P. 58.

3. A.R. 1904, No. 68.



must have ruled as a regent. There is only one record bearing on Bijjala's abdication.¹ It says that while still happily reigning over the earth, he transferred the kingdom to his dearest son, Sovideva. This was perhaps due to a contest for succession between Mailugideva and Sovideva, and Bijjala wanted to enthrone Sovideva before his death to avoid a fratricidal war. It is said in the record itself that Sovideva was Bijjala's dearest son. The circumstances of Bijjala's death are not known. Either he was killed in the course of a revolution or he died a natural death. Basava also must have died at about the same time. If he had survived, he would have revived his activities, but there is no evidence to prove it. Basava and Bijjala were contemporaries and both died in or about 1168 A.D.

3. Basava's life.

A mythical origin is given to Basava as in the case of other teachers. Nārada complained to Siva that the people were not faithful to him and that truth had been destroyed. The Jain Chārvaka and Buddha systems had taken the place of Saiva worship, and in order to revive Saivism Nandi was sent to be born as Basava. Basavarājadevaragale gives a different account. A garland maker brought champak blossoms to the Court of Siva, who directed Shanmukha to distribute them among the assembled. He distributed them to all except to Kumaraswamy, who complained to Siva. But Shanmukha asserted that he had not forgotten any member, and for

1. Fleet - Dynasties of Kanarese Districts, P. 476, fn. 4.;
Mysore Inscriptions. P. 109.

telling a lie, Kumarswamy was cursed to be born as Basava.¹

Basava was born of the Brahmin parents, Mandeya Mādirāja and Mādāmbike, at Inglesavar Bagevādi. Basava learnt reading and writing, the Vedas, grammar and literature at an early age. Apparently he lost his parents at an early age and was brought up by his grandmother, Muttābbe.²

In his eighth year, when his parents, who were then alive, decided to invest him with the sacred thread, he appears to have resisted. All accounts are unanimous in saying that he rejected Brahminism, either by tearing the Yagnōpavita³ (sacred thread), or by refusing to have the Upanayana (ceremony of sacred thread).

He then worshipped God Kudala Sangama, according to the advice given by the Sthānpati, Isanyaguru and began to preach his ideas. One day, Siva advised him to persevere in the observance of true religion, to consider those who wear the mark of Siva as Siva incarnate. At this time, Bijjala's minister died and Basava was invited to take the office.⁴

His rise to the high position is explained as follows. When he was at a place called Kappadi, he was advised by Siva to proceed to Mangalvedha, the capital of Bijjala.⁵ On reaching Mangalvedha, he was attracted by the beauty of the town and entered the Accounts Department of the palace. His shrewdness

1. Basavarājadevaragale - Sthala 1.

2. Ibid. Sthala 2.

3. Ibid. Sthala 2.

4. Basava Purana. P. 22 ff and Sandhi 4.

5. Basavarājadevaragale. Sthala 4. "... Ele magane Basava Basavanna Basavi deva nim Bijjalarayanippa Mangalvadake pōgu."

in pointing out the mistakes in the accounts attracted the attention of the Minister of Accounts, named Siddhadandesa, who took him to the king and the king settled a pension of 101 'honnu' (gold mohurs) in his favour. He was adopted by Siddhadandesa, on whose death all the property was given over to Basava at the command of the king. He was also appointed Treasurer and probably also became the minister of justice as well as Chief Minister.¹ Basava married Gangadevi and Mayadevi.

4. Basava at Kalyani.

The fact that he was the minister of Bijjala is also brought out in Chennabasava Purāṇa:

"Nandi, the bull of Lord Siva, came down to the earth and was born in human form. He is now known as Basavaraja. He is prospering as a minister to Bijjala, King of Kalyani." ²

Bhaktas from many parts of the country were invited to see Basava, who established "Bhakti Samrajya" (Imperialism of devotion), by the distribution of gifts, in the form of money, jewels and clothing. Many "pawadas" (miracles) attributed to him throw light on his character. Some of them are obviously imaginary. One day, some thieves wanted to rob Basava of his wealth. Knowing that only 'Jangamas' (Virasaiva priests) were allowed, they wore garlands of tiny brinjals round their neck and entered unnoticed.

1. Ibid. - Sthala 5. "Sarvabhandaravellam ninage Basavanna Urwareya dhana vellavum ninage Basavanna."

2. Chennabasava Purana, Sandhi 3, Sthala 31:

".... Basava -

Rājāvesarim Nandikeswaram Janisi Kadu
Tejadin Kalyāṇa puradarasu Bijjalana
Mantri yagirutirpanu."

Taking them to be devotees, Basava asked them to say their prayers, along with him. Meanwhile, as they knelt before Basava, they were surprised to find^a change in themselves, the conversion of Brinjals into Lingas. Several such pawadas, like the story of Ballesamallayya, who believed that a measure kept to deceive him was the Linga, and ultimately, how it became an actual Linga by the favour of Basava, how a heap of jawar was converted into pearls, how a lady was saved from slipping down, thus saving the pot of milk on her head which was effected through Gnānadrishti by the mere recital of Basava's name, are all interesting to note.

According to Chennabasava Purāna, Basava appears to have converted even the wives of Bijjala.¹ He spent all the money in the treasury, about 18 crores according to Ragale, on feeding and clothing the Jangamas. According to the Ragale, his opponents, like Narayanabhatta, Vishnubhatta, complained to the king thus:

" The ornaments worn by the Saranas on their persons are so valuable that even you cannot afford to have them in your treasury. The necklaces they (Saranas) wear on their necks are so rich that you would be afraid even to touch them You have been completely under the spell of Basava and your treasury has been looted. The entire revenue of your kingdom has been spent on the followers of Basava. "²

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1. Chennabasava Purāna. Sandhi 57, Sthala 80.
"Bijjalanripalakana Taruniyarena Jangamangalam mādi."
 2. Basavarājadevaragale. Sthala 8, Lines 80-95.
"Ninna Bhandāradolu Ninikkalamada Padakam Saranara peruradolu
Nim Mutta lanjuva Tārāharam Bhaktara Koralgololu
..... Basavanige Marulāde Bhāndaram Surevodude Rajyadeltaram
Bhaktarge Baridāyitu."

The Chennabasava purāna gives the same idea and it also says that Kalyāni was infested with Jangamas;

"There are houses and 'maths' of the Jangamas wherever you see. Wherever you look, you will find looting. There is nothing but the talk of Jangamas and their predominance in our town."¹

The situation became so unbearable that ultimately, Bijjala is said to have put out the eyes of two innocent Lingayats, Allayya and Maduvayya, not able to bear the greatness of Basava, out of pride.

Chennabasava Purāna gives a slightly different account as to the end of Basava and Bijjala. In the words of Chennabasava, after Allamaprabhu was absorbed in the plantain grove at Srisailla, Basava also was absorbed in Salivahana Saka 707, Raktaxi Samvatsara, Phalgunasuddha on Ekadasī, Tuesday, at Sangamsawara. Bijjala then transferred the post to Chennabasava. The king killed Allayya and Maduvayya by tying them to a rope and dragging them in the streets. Then Jagadeva and Rammayya killed the king, and Chennabasava with the other Jangamas left Kalyāni, being pursued by Aliya Bijjala;² and a battle took place at Katāravalli, but he was freed after imprisonment, on the advice of Nagalāmbike, sister of Basava. Aliya Bijjala ruled the kingdom for 60 years, and the Muslims came in

1. Chennabasava Purāna - Sandhi 8, Sthala 28.

"Ellellium Jangamara Mathamanega
lelliyum Node Jangamara luti Ma
tellelliyum Node Jangamara Sule Bantike
Nammanagaradolage."

2. It also means Bijjala's son-in-law.

possession of the capital, destroyed Kalyani, ruled for 700 years, and built Kalburgā. Chennabasava died at Ulave in the Mysore State.¹

5. Jain version of Basava's life.

Bijjalaraya Charitre, which is written in praise of Bijjala, says that when Bijjala was going on a procession, he fell in love with a young and beautiful girl Padmāvati or Gunavati, daughter of Madiraja.² He called her to the court and requested her to marry him and gave the post of Senadānda dhipati (commander-in-chief) to her brother, Basava. He appears to have definitely married her³, and not kept her as a concubine as some think. A son was born to her who was called Aliya Bijjala. According to Bijjalarāyapurāna, Bijjala gave his sister, Nilalōchane, in marriage to Basava. Basava added riches to the treasury, ruled the country peacefully, while Bijjala lived a licentious life. It appears Basava began to preach Virasaivism, but it was difficult for him to oppose Jainism. According to Bijjalarāyapurāna, he learnt tricks from a snake-charmer and began to tie lingas to the necks of all the people, whether rich, poor, high or low.⁴ The capital of Kalyāni was filled with such people and the number was raised to 96,000. Basava appears to

1. Several other prophesies are given in Sandhi 57 of Chennabasava Purana;

Fleet. Dynasties of Kanerese Districts. P.480, fn. 5.
"These prophesies are, of course, nothing but confused reminiscences of intervening history."

2. Bijjalaraya Charitre, Sandhi 1, Verse 34. 3. Ibid.

4. Ibid. Sandhi 2. Many more prejudicial and absurd statements are made in the Bijjalaraya Charitre. It is alleged that Basava tied lingas to asses and cats.

have advised the Jangamas thus: ¹

"Be devoted to the Guru, the Linga and the Jangama and then even the sin of having visited a prostitute will be washed away."

Basava built mathas and choultries for the Jangamas without the knowledge of Bijjala. Once a complaint was made to the king, who called Basava and asked him as to why he had wasted money. He confessed his fault and accepted that Jina was the greatest God. Gradually, the fame of Basava dwindled and all his riches were turned to nothing by the tricks of Bijjala. The Jangamas were forced to beg for their food. Their plight was serious, and Bijjala ordered them to be driven out of Kalyani.

A fantastic story is told in the Charitre of the circumstances of his death. Having crowned his son and got him married, he was one day performing his religious worship, when a stranger brought to him a mango fruit. But hardly had he smelt the fruit when he suffered an agony ^{of} pain and an unbearable burning in the heart which led to his death. It came to be known that Basava had played the trick and the army of the Yuvaraja went in hot pursuit. Bijjala died on Sunday, Dasami, Kartikasuddha, Kaliyuga 4255. Basava wandered in the forest, entered Vrishabhapura, pursued by Bijjala's forces and Basava, unable to bear his privations any longer, threw himself into a well. Basava's wife, Neelamma, took poison.

1. Ibid. "Guruluigajangamadalli Bhakiyirali Karineriyelavu Charmadarisi haridadi vesidasiyana Sangavamadi Paramapataka Nimagilla."

But Bijjalarāyapurāna differs from this account.

Bijjala when assuming diksha (installation of Virasaivism), handed over the kingdom to Basava and to his three-year old son. Then Basava became all powerful and he gave Sivadiksha to the child and named him Sivabijjala. When he came of age, he came to know Basava's ^{tricks} teaching and though the latter showed deceitful loyalty, a battle ensued in which all the Jangamas were killed, and Jainism restored. We do not know what happened to Basava here.

There is contradiction between the two accounts, but both of them indicate that Bijjala was a Jain. When we read through the works, they appear to be hostile to Virasaivism and much reliance cannot be placed on the works. The end of Bijjala, according to all works, either Jain or Virasaiva, is the same. He is either killed or poisoned. But they vary about Basava's death. The Virasaiva purāṇas assert that he was absorbed in the Linga, while the others, the Jain works, say that he had an undistinguished end by falling into a well. As the Jain works were written much after Basava's period, the account given of Basava is less reliable.

6. Basava and Bijjala.

As to the contemporary records, so far, none is available though the Managoli inscription of Bijjala has been mentioned by Fleet as one which solves the problem.¹ Here Basava is said

1. E.I. Vol. V, p. 9-23. Managoli or Manigavalli or Manikysavalli is ten miles from Bagewadi, chief town of Bagewadi Taluka, Bijapur District.

to be the son of Chandirāja and Chandrāmbika of the Kasyapa Gotra. He became famous as the father of the world and built a temple for Kalidevesa. Bijjala also made several grants to this temple. But all the Vīrasaiva accounts are unanimously of opinion that Basava, the Vīrasaivic reformer, was the son of Mādirāja and Mādāmbike. Further, he is said to have rejected Brahminism and its principles and founded a new faith. But there is no such^{hint} in this record and also a different parentage is given. Dr. Fleet is perhaps wrong in identifying this Basava of the record with the Vīrasaiva reformer. This record and another¹ from the same place of 1165 A.D. mention Mādhava or Mādirāja as the nalprabhu of the village Manigavalli both in the time of Tailapa III and Bijjala. The Vīrasaivapurānas do not speak anything about Basava's parents.² Bijjalārāyacharitre says that they lived in Kalyāni. It will not be out of point to say that they were the contemporaries of Bijjala but senior to him in age. The following suggestion may be made. As the two inscriptions which speak of Mādirāja are found very near the place where Basava was born, we can identify this Mādirāja with the father of Basava. But a question may be raised as to why such a famous son as Basava is not mentioned in these records. Basava had disowned his connections with his parents and was a rebel against orthodox Brahminism. In Brahminical records such as these, no such person could possibly be

1. E.I. Vol. I, P. 23-26.

2. Basavarajadevaragale says that they died very early.

mentioned. Perhaps this is the reason why, in the contemporary records, the name of Basava does not appear. It was an age of the persecution of Basava and his followers, who opposed bitterly the Vedic tradition and customs. Therefore, the records of the time, which mainly deal with Saiva, or Vaishnava, or Jain grants, might have purposely avoided mentioning his name.

The earliest record making mention of Basava and his parentage is a Yadava record of 12th April 1260.¹ According to the record, Basava was the son of Madāmbike and he had many descendants. He appears to have ~~had~~ had an elder brother or son, Devarājamunipa, whose son was Kalideva and his son was Hala Basavideva. According to Basavarājadevaragale, Basava had a son, Siddarasa, and we are not sure whether he had any son named Sangama. Anyway, two or three people intervened between Halabasvideva and Basava. This helps us to conclude that Basava lived in the latter part of the century. Hoysala record² from Maradipur of Saka 1202, mentions Sangama-Basava among the Vīrasaiva teachers along with Kesirāja-dandanāyaka, Kesiraja, Jagadeva and Ekāntada Rāmayya. Kesiraja, as we know, was an important feudatory of Bijjala, ruling over Banavasinaḍ, and perhaps the reference is to this feudatory. Further, according to the record, the descendants of Basava are said to have some titles, with the Golden Bull

1. E.I. Vol. XXIII, P. 9-16.

2. E.C. Vol. III, Mandya 83.

as the symbol.

As there are also Epigraphical records to support the literary evidences, there is no doubt that Basavesvara is a historical figure. It can also be decided without the least doubt that he was also the contemporary of Bijjala Kalachuri, thus.

(1) All the Purānās, including the Jain, assert that Basava was either the treasurer or the minister under Bijjala at Kalyāni. Basavapurāna speaks of Bijjala as belonging to Chālukyavamsa. But Basavarājadevaragale says, "You go to Mangalavada where Bijjala is."

"Nim Bijjalanirpa Mangalavāḍakke pōgu."¹

Some scholars have identified Mangalivedha with Kalyāni, but it is a place 12 miles from Pandharpur. We know that Bijjala was also ruling from Mangalivedā towards the close of his reign according to an inscription from Sankh, Indi Taluk, Bijapur District.² Bijjala must have been frequently changing his capital, which even his successors did, and Mangalivedha was one of the capitals.

Again, as regards the mention of the word Chālukya, and Kalachuri, in the purānās, we know that by the time the earliest Purānās came to be written, Bijjala, his successors, and even the name Kalachuri had passed out of existence from the history of Deccan, and the Chālukyas had regained power and occupied

1. E.C. Vol. XXI, P. 9-16.

2. A.R. 1938. App. E. 68.

the capital. Again Bijjala was a feudatory of the Chālukyas for nearly ten years. Therefore, the writers are apt to commit the mistake of placing Bijjala in the Chālukya rule. Even as late as 1175, we have the Chālukyan record from Madaksira Taluk, and it was never conquered by the Kalachuris. Thus the name Chālukya would have been more familiar than Kalachuri. There is a Kalachuri record of Rāyamurāri Sovideva which says of Bijjala ^{he} that ~~he~~ ridiculed subordination and aspired for independence.¹ Perhaps his aim was to rebuild the shattered Karnataka Empire as against the Andhra Empire of the Kakatiyas and the other invaders from the south. Further, as we see from another record,² he assumed the Chālukya titles of Chālukyabharanam and Satyāsarayakulatilakam. (Satyasraya is another name of Pulakesin II of Western Chālukyas of Badāmi.)

(2) Another suggestion³ has been made that Basava was the contemporary of Mahāmandalesvara Vira Bijjanadeva, the Sinda feudatory of Sovideva. This cannot be accepted for, (a) Veera Bijjana and his predecessors were ruling from Yelburga, and not from Mangalivedhā; (b) the conclusions are based on the mention of Baladevanayaka, an officer of Sinda Bijjala, who is identified with Basava's uncle, Baladeva, the chief minister of Bijjala; (This, perhaps, is not sufficient proof.) (c) about Mangalivedhā, the objection has already been mentioned for we know that

1. Karnataka Ins. No. 9.

2. E.C. Vol. VIII, Sb. 416.

3. "Basava" in Karnatak Sahitya Parishat Patrike, 1938.

Bijjala also was ruling from Mangalivedhā; (d) the reference in the Madagihāl inscription is to Bijjayanāyaka¹ and nowhere in the purāṇas, either Vīrasaiva or Jain, a person of this name is mentioned as the contemporary of Basava; (e) if Basava had lived in the reign of Rāyamurāri, there is no reason why Basava should not have lived in the reign of his predecessor, Bijjala; and (f) as regards Kalyāṇi, we know it passed into insignificance after the Chālukyās lost their importance in the Deccan by about 1196 with the death of Somesvara IV, and places like Dorasamudra, Orangal and Devagiri came into prominence.

In the absence of the contemporary lithic records, there is no reason why we should not accept the literary tradition, which is the next best authority; though we must wade through the superfluous literature to get at the truth. Further, if we could accept the story of Ekāntada Rāmayyā,² who, as corroborated by a lithic record, is accepted as a Vīrasaiva, and a contemporary of Basava, as mentioned in the Puranas, we cannot reject the historicity and contemporaneity^{ity} of Basava with Bijjala.

7. persecution.

We know from epigraphical records connected with the reign of Bijjala that he was a tolerant monarch. It is interesting to note the story of Ekāntada Rāmayyā from an undated

1. E.C. Vol. XV, P. 315-329. The inscription strangely places the family of the Kalachuris to have originated from Mangalivedhā.

2. E.C. Vol. V, P. 237-260. Ablur Inscription of about 1200 A.D.

inscription at Abalur which portrays the struggle between the Jains and the Saivas.¹ The story runs thus. Rāmayya was the son of Purushottama and Padmāmbike. While he was worshipping Somanātha at Huligere, he received command from God to go to Abalur to enter into a controversy with the Jains, and to wager his head and be victorious. While he was worshipping Siva at the temple of Brahmesvara at Abalur, a few Jains with their village headman, Sankagāvundā, sang the praises of Jain in the proximity of Siva. After a heated controversy, they compelled Rāmayya to cut off his own head and see if he could get it back with the aid of Siva. Then they would consider Siva to be great. They also agreed that, if he succeeded, they would pluck out their Jina and place the image of Siva. This agreement ^{was} written down on a palmyra leaf, whereupon Rāmayya cut off his own head and placed it as an offering to Siva. After the head had been exhibited for seven days it was returned to him, and thus he succeeded. In spite of the requests of the Jains to spare them, Rāmayya broke the necks of Jina and those that guarded it and placed a figure of Vīrasoma. The Jains went in a body to Bijjala and distorted the story in their favour. Bijjala, in wrath, called for Rāmayya and asked him why he had done so. But he showed the palmyra leaf and said that he was prepared to repeat

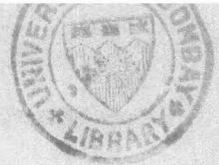
1. E.I. Vol. V, p. 237-260 of about 1200 A.D. Here is a remark may be made as regards the caste of Ekāntada Rāmayya. He was the son of Purushottama and Padmāmbike, orthodox Brahmins belonging to Shrivatsa Gotra. Nowhere in the inscriptions do we find Ekāntada Rāmayya mentioned as a Vīrasaiva. He is simply said to be a champion of Saivism. The fact that he was a Vīrasaiva is suspected, since the Vīrasaiva Purāṇas include him as one of the saints.

the feat on the same condition if the Jains agreed to wager the various Jinās of their 800 shrines, chief of them being Anesajjiya basadi (Jain temple). Bijjala, interested to see the marvel again, called upon all the Jains to accept the wager and give it in writing, who, however, were not prepared to do so, but said that they had come only to lay their complaint about a shrine which had already been destroyed and were not prepared to lose any more. Bijjala laughed at them, bidding them go without any further words and ordering them to live in peace. To Rāmayya, however, he gave a Jaya Patra (certificate of victory).

From the above story two things are clear: (a) During the time of Bijjala there was bitter struggle between the Jains and the Saivas and it went to such heights that there was destruction of temples. (b) The tolerant spirit^{is} evinced by Bijjala. This can also be supported by other inscriptions which show that grants were made by him to the Jain, Saiva and Vaishnava temples from time to time.

According to an inscription of 12th September 1161, Bijjala made several grants to the temple of Kalidevesa built by Basava.¹ The famous Vishnu temple of Kesava at Puli, which was falling into decay, was restored by Dasiraja according to a record of 1162.² With the permission of the king a grant of land was made to God Svayambu Chandesvaradeva at Kannur in 1163³ A.D. In about

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1. E.I. Vol. V, P. 9-23.
 2. E.I. Vol. XVIII, P. 208-212.
 3. A.R. 1934. App. E. 175.



the same year Bijjala granted lands to the famous Kedara Temple at Balligave for the anga, bhoga of the God, food for the ascetics, for learning and repairs.¹ Another grant of 1165² speaks of gifts to the Chennakesava Temple at Mānigavalli by the Mahājanās and Mahāprabhu of the place. Bijjala granted a piece of land, oil press, and money to the temple of Mahimesvaradeva, when he was ruling from Mangalivedhā in 1166.³ According to another record from Nadihārahalli (Ranibennur Taluk, Dharwar District) on 26th March 1168, Bijjala made a gift of lands for the feeding of Jain monks and nuns.⁴

It is clear from the above account that Bijjala was a tolerant monarch. But we cannot discredit the purānās altogether for we learn from the epigraphic records that in the reign of Bijjala there was bitter rivalry between the Jains and the Virasaivas. We find but a few Jain records or grants, perhaps because Jainism was a weaker sect during the period. The king, as a tolerant monarch, must have noticed with some uneasiness the activities of Basava and his contemporaries, whose main aim, as we learn from the purānās was to convert people into Virasaivism. The money in the treasury appears to have been spent on the Jangamas. The purānās themselves betray this fact. According to Basavarajadevaragale, the Vaishnava champions went

1. E.C. Vol. VIII, Sk. 102.

2. E.I. Vol. V, P. 23-26.

3. A.R. 1938, App. E. 68.


4. A.R. 1935, App. E. 58.



and complained to the king. In the interests of peace and tranquility Bijjala curbed Basava's activities. Generally, Bijjala was a tolerant monarch, but he resorted to strong methods when the situation went out of control. The story of persecution was, perhaps, exaggerated later by the Virasaiva writers. We cannot say whether two innocent people were blinded by him. We cannot accept the fact that there was a temporary set-back at the death of Basava when harsh methods were employed to restore peace in the kingdom.

8. Bijjala's Religion:

Was he Jain? The two accounts, Bijjalarayacharitre and Bijjalarayapurana, which claim him to be a Jain, were written 700 years after Bijjala's death. As we read through the works, we find them to be an answer to the Virasaiva allegations. They took him to be a Jain hero. But there is no epigraphic evidence to prove this. On the other hand also, there is no evidence to show that he was converted to Virasaivism.

It can be said without doubt that he was a Siva worshipper following the ancient tradition of the Vedas. The Kalachuri insignia was the golden bull, a symbol of Siva and it was retained by Bijjala. He held titles which showed his leanings Saivism; "paramamaheswara", "Damarukaturyanighoshana", the symbol of Siva. The symbol is . The traditional origin of the family given in undated record of Bijjala goes to

show that he was a Saiva.¹ It gives a Saiva origin to the family of Kalachuris. Out of the union of Siva with a brahmin girl, was born Krishna, who slew in Kalanjar an evil-minded king and seized the kingdom. To him the Kalachuris of Kalyāni trace their origin. It is very significant that the record was issued in the reign of Bijjala in about 1162 A.D. This is the only inscription of his reign which claims the Saiva origin of the family and decides the religion of Bijjala.

Most of his grants are made to Saiva temples in Dharwar and Bijapur Districts. This confirms the inference that he followed the faith of the Kalachuris of Chedi, who were Saivas. Saivism was the personal religion of Bijjala and his followers. We hear of no conversions among his successors. The names of Rayamurari Sovideva, Nissay²kamalla Sankama, Ahavamalla are all Saiva names and do not indicate any Jain influence.

The story of Ekantada Ramayya as revealed from the Abalur inscription proves that Bijjala was not a Jain, for when they placed a complaint before him that Saivas had destroyed their 'Basadis', he would not, if he was a Jain, have sent them away, ordering them to live in peace. The Vīrasaiva purāṇas accuse him of being a Jain because his aim was to protect the weaker faith of Jainism as against the superior strength of the Vīrasaiva group, in the interests of peace and religious toleration in the kingdom. It is only a literary tradition, whereas we have

1. E.C. Vol. XI, Dg. 42.

epigraphic evidences to prove to the contrary. Bijjala was undoubtedly a Saiva. Under him, the Vaishnava temples were built and maintained. Kalamukha Saivism was nourished. A large number of Kalamukha temples received generous grants from him. Jainism received paternal care from Bijjala.

His reign is one of toleration in religion, peace and order, and harmonious growth in art, architecture and literature. He left a well-built empire to his son and successor Sovideva. Bijjala is important as the organiser of the Karnatak empire in the Deccan. Tailapa III had been beaten back by Kākatīya Rudradeva. In the south, the Hoysalās under Narasimha I, who had just declared their independence, were trying to extend the kingdom. Against all these odds, Bijjala was able to build and maintain a strong empire.

CHAPTER V.

Rayamurari Sovideva.

(1168 - 1177 A.D.)

1. Succession to the throne.

After the death of Bijjala there appears to have been some dispute regarding succession to the throne. The Harihara inscription of Sankama says that Bijjala was succeeded by his younger brother, Mailugideva and his grandson, Kalideva, and that after him came Rayamurari Sovideva.¹ The Magundi inscription (Shikarpur Taluk) of Rāyanārayana Ahavamalla also informs us that Bijjala's immediate successors were Mailugideva and Kandara.² Other records dealing with the genealogy of the dynasty do not speak of these two princes. The records of Sovideva himself speak of some trouble about the succession after the death of Bijjala. A record of Sovideva from Muttage (Bijapur District) makes a significant statement: "Sovideva of beautiful neck, the son to King Bijjala became king of Kuntala by the strength of his arm."³ This is supported by another inscription of Sovideva, from Muttage of 18th July 1171, which says, "Mailugideva had offensively seized the whole kingdom",⁴ and Kesavachamupa, the son of Gopati Nayaka and Bellavelai, appears to have helped Sovideva in obtaining the throne. Again,

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1. Karnataka Ins. Nos. 9x E.C. Vol. XI, Dg. 44.
 2. Ibid. Vol. VII, Sk. 197.
 3. Karnataka Inscription No. 13.
 4. Karnataka Ins. No. 9.

another record from Kadlewad (Sindigi Taluk, Bijapur District) of 19th September 1168 gives us the information that Sovideva was ruling from Mangalvedha.¹ The first record mentioning him as ruling from Kalyāni is placed at about 1170 A.D. by Rice.²

From all these records, it is evident that there was a war of succession between Sovideva and Mailugi, Bijjala's brother, who apparently tried to usurp the throne at the capital, while Sovideva was ruling in a distant province of Tardavadi and surrounding parts. Bijjala, on his death-bed, might have nominated his dearest son, Sovideva, as the successor to his kingdom. This is the possible interpretation of the record which speaks of Bijjala's abdication. On his death, Mailugideva, taking the opportunity of Sovideva's absence, seized the capital and held it for a short time. Sovideva, ruling from Mangalvedha in 1168, rushed to the capital on hearing of the usurpation and with the help of Kesavachamupa and others recovered the kingdom. This^{is} perhaps, the only possible interpretation as no independent records of Mailugideva are available.

As a prince, Sovideva was appointed the governor of the southern dominions. According to the record issued in 1166 A.D., Tardavadi 1000 appears to have been under his control with his capital at Mangalivedha.³ This grant mentions gifts made by several people to the Vaishnava temple at Muttage. When he became the ruler of Kuntala, his records came to be dated in the regnal

1. A.E. 1937, App. E. 37.

2. E.G. Vol. VII, Sk. 171.

3. Karnataka Ins. No. 13.

years, which help us to fix the date of his accession to the throne. The records ^{at} of the end of 1169 and the beginning of 1170¹ are dated the 3rd year of his reign, and those of the second half of 1170 and the beginning of 1171² in the 4th year, and so on. The earliest record³ of Sovideva after Bijjala's last record is of 22nd April 1168, whose regnal year is not given. The very first record of Sovideva was issued on 23rd June 1166, while he was apparently the crown prince and Bijjala was still ruling. He must have commenced to date his reign from the end of 1167, though he assumed royal powers only in the middle of 1168, after some interruptions. The war of succession most probably covered the intervening period of two years between the death of Bijjala and assumption of the crown by Sovideva after defeating his uncle.

2. Sovideva's Conquests.

Sovideva's reign covered a period of ten years from 1168 to 1177. It was comparatively peaceful, free from political trouble. We do not hear much of wars and his conquests were few and far between. His reign was one of the consolidation rather than of the expansion of the Empire. The empire, which had been shaken by political and religious upheavals during the time of Bijjala, now required peace to set up a stable government.

1. A.R. 1930. App. E. 80. (This is the third year of his reign.) 25th December 1169.

2. A.R. 1938. App. E. 3. (This is the fourth year of his reign.) 16th June 1170.

3. E.G. Vol. VIII, Sb. 286.

On the eastern side of the Kalachuri dominions, the most important addition made by Sovideva appears to have been the annexation of Ballakunda 300, on the south of Tungabhadra River. From the records of Bijjala, noticed earlier, Virapandya, a feudatory of the former Chalukya empire, was ruling over Kogile 500, Nolambavādi, and Kadambalike; but Ballakunda was not mentioned. According to a record from Kurugodu (Bellary Taluk, Bellary District) issued on 13th January 1176, Rāchamalla, an important feudatory of Sovideva, was in charge of the Fort of Kurugodu.¹ The Province of Ballakunda was most probably captured by Sovideva before 1176. The inscription further says that the Fort of Kurugodu was very strong, described as one that could withstand the attacks of the Chola, Gurjara, Pandya and Teluga forces. Probably it was one of the important forts of Karnataka on the eastern side.

The modern Belgaum area also appears to have come under the control of Sovideva, as there is an inscription from Kokatur, 12 miles to the south-east of Athani, dated 10th October 1174.²

Sovideva maintained intact all parts of the empire inherited from his predecessor, as evidenced by records found in Banavasi, Dharwar, Bijapur and Bellary. In addition, records came to be issued for the first time from Belgaum, Ballakunda, and Madagihal. It may be surmised that these portions were

1. S.I.I. Vol. IX, part I. 296.

2. J.B.B.R.A.S. Vol. XVIII, P. 269-281.

added in the reign of Sovideva.

As regards his conquests, the inscriptions say, "Soma cut off Malava's banks, tore the fresh head of Chola, smiting and trampling Kalinga, breaking Panchālas' garland Even the Gauda, Pāndya, Malayala, vowed to him."¹ In another record from Bandalike (Shikarpur Taluk) his exploits are described thus: "Splitting Khasa, cleaving Kalinga, devouring Kinnara, eating up Chera, bringing to the ground the Saurashtra Chief."² Another inscription from Ingalesvar, comparing the fame of Bijjala and his successor, says, "Sovideva's fame was even greater than his father's, the prosperity of the kingdom being increased. The kings of Anga, Vanga, Kalinga became his subordinates."³ It speaks of the valour of Sovideva.

Sovideva's reign was not free from local feuds and raids which disturbed the peace of the country. Evidence is available to show that Banavasi was the most dangerous part of the empire. In a record of 12th October 1169, from Talagunda, in the third year of Sovideva, it is said that Dandanayaka Chalikeya Kesimayya penetrated into Albur belonging to Santaligenād, and unloosening the waists of women, departed. Mukkada Sovisetti's son, Kaleya Nayaka, slew many and recovered the cows and died.⁴ In April 1170, the Agrahara of Tumbi in Banavāsī appears to have been

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1. E.I. Vol. XV, P. 315-329.
 2. E.C. Vol. VII, Sk. 236.
 3. Karnataka Ins. No. 14.
 4. E.C. Vol. VII, Sk. 181.

surrounded by a subordinate of Jagadevarasa, a feudatory of Sovideva.¹ According to another record of 1171 from Sorab Taluk, when Ojeyya's son, Tailayya, was in the guardhouse of Areyangal, twelve Manneyas laid siege to it, but Tailayya, making their army retreat, died, slaying many.² In May 1171, a certain Dandanayaka was defeated by Kesava Boppa's son-in-law, Mācharasa.³ Mācharasa also died after defeating the 3000 cavalry and capturing eleven horses of the enemy. According to a record from Muttage of 18th July 1171, Sovidevarasa is said to have driven out the Lord of Serpents and protected the enemies without plundering them.⁴

In 1172 A.D., the village of Māgadi in Ulavi Hobli was raided and a certain person is said to have recovered the cows and died.⁵ According to another record of the same year from Sorab Taluk, Santoja's son, Bimoja, attacked⁶ and killed Malhara and died. On 21st August 1172,⁷ in the fourth year of Sovideva's reign, when Vamasakti's disciple, Dasiseti, son of Muddavve, and Holeyā Nāyaka were coming from Saliyur Junction, some robbers attacked them. Holeyānāyaka died fighting.

A reference is made to a battle in Gutti in a record from Māgadi, Ulave Hobli, of 26th September 1172. Perhaps, this was only a local fight between the feudatories because the

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| 1. E.C. Vol. VIII, Sagara 66. | It is a <u>Virgal</u> . |
| 2. E.C. Vol. VIII, Sb. 370. | 3. E.C. Vol. VII, Sk. 251. |
| 4. Karnataka Ins. No.9. | 5. M.A.R. 1923, 126. |
| 6. E.C. Vol. VIII, Sb. 518. | 7. E.C. Vol. VII, Sk. 150. |

part played by Sovideva is not mentioned in the record. Ganga Gāvunda, Lord of Magundi, fought in the battle of Gutti and died on behalf of Guttiya Kirtidevarāsa, the ruler of Banavasi 12000 with Gutti as capital. In the eighth year of Sovideva, on the 17th February 1174, the Agrahāra of Jambur in Shikarpur Taluk, which has been referred to under Bijjala, was raided by Singada Manohagavunda of Bitteyur, who penetrated to the town, dishonoured women and carried off the cows.¹ At the order of the thousand of Jambur, the fisherman of the place, killing many, died.

In the same year occurred an important incident,² in which the royal camp was taken by surprise, while collecting taxes. Rayamurari Sovideva sent Dandanayaka Kavana and Sovana with orders to collect the fixed rent of Banavasīnād. Perhaps the king personally went to collect the dues. Encamping on the banks of River Tungabadra, to the east of the city, the emperor sent an order granting the Manneya of 12 chieftains to Kirukula Nayaka. It appears that Kirukula Nayaka was not satisfied with the grant. One day, Kirukula, saying: "Let the Mahamandalesvara Soyideva, Vikramāditya, Santārādītaya, Chinnedeve, Gutti Chief Bammanna, witness one day's manoeuvres," marched with all his feudatories and surrounded the camp of Kavana and Sovana, the royal camp. In the meantime, through an unfortunate collision, a fight arose and men were killed on

1. Ibid. Sk. 75.

2. Ibid. VIII, Sb. 139.

both sides. A cavalry man, Kongeya Sahani, showing great bravery, killed many and died. This incident indicates how the main object was to plunder the royal camp, which had just collected the taxes and how kings had sometimes to run such risks.

In the tenth year of Sovideva from a record in Hire-Sakuna (Sorab Taluk), we learn that Balagavunda, at the command of Tailapadeva, attacked Vikramaditya, who was coming worsted in the battle of Tavanidhi and died, slaying many.¹ Another record from Kumbati (Sorab Taluk), issued in the tenth year of Sovideva's reign, speaks of the attack of Gutti by a chieftain. While Sovideva of Bandalike, along with his generals, was fighting in Edenad, Gadde, Mavinakuta, ^{a Chieftain} attacked Gutti. Manchayya, son of Kalavasu Gangana, who had been stationed by his chief in the woods of Heddesse, died in battle.²

Another tragic incident is narrated in a record from Kuppatur (Sorab Taluk) of 17th January 1177 in the 10th year of Sovideva. Banavasi was in charge of Vikramānka, to which post he had been appointed by the king.³ The Agrahāra of Kuppatur was attacked by Gavundasāmi Dandanātha. Brahmins were made prisoners. He besieged it "in three circles" with the help of the raiders of Hadudeva of Uchchangi, plundered it, molested women and took the whole of the fixed rent. But he was defeated and driven out by Idukereya Nayaka's son, Keteya Nayaka, who, however, died in the struggle but released the cows and women.

1. E.C. Vol. VIII, Sb. 320. 2. E.C. Vol. VIII, Sb. 498.
3. Ibid. 251.

There are some undated records which show a few other disturbances. According to a record from Kummur, in the reign of Sovideva, Sovanadeva of the village, Togarasi, attacked a fort, of which Chittor Gauda was in charge, and one Devadannayaka died fighting.¹

3. Sovideva's feudatories.

The division of the empire continued as in the time of Bijjala, and several feudatories appointed by the king ruled over the different parts of the empire. Some of the feudatories held important offices as ministers and viceroys of the king.

Byalika Kesava was one of the important ministers of Sovideva. According to an inscription of 1169 A.D. from Balligave, he was appointed by the emperor to administer all countries attached to the treasury of the south.² He ruled over Tardavadi 1000, Hanugal 500, and Banavasi 12000, probably as viceroy. Some of his titles were "Panchamahāsabda, Mahāsamanta, Senādibhattarāniyogādishtadhikāri, Mahāpradhānasarvādikāri, and Dandanāyaka". As viceroy of the southern dominions of the empire, he had under him governors of the various provinces. He appears to have made Banavāsi his headquarters, where he made grants to the temple of Dakahina Kedara. He is mentioned in another record of 25th December 1170 from Muttage. At his request the king granted the Village of Maniyur to the temple of Kesava at Muttage.³

Kesava Champuna, perhaps the same person mentioned above,

1. M.A.R. 1929. 81.

2. E.C. Vol. VII, Sk. 92.

3. A.R. 1927. App. E. 101.

was the son of Gopatināyaka and Ballave Bai, according to another record.¹ He helped Sovideva in obtaining the kingdom from Mailugideva, who seems to have been an usurper.

Another important minister of Sovideva was Bijjaya-Nāyaka, of whom we learn much from an inscription of 1171.² His parents were Mallagauda and Muddiyakka, who were natives of Malige, a town in Tarikadu. Bijjaya's wife was Sāvitridevi or Sāviyakka. He is described as a "lamp of the house of Kalachuri kings"³ and one who took over the army of a king hostile to the Kalachuris. He was famous as Varnakavi. He built a temple for Somnātha and named it ^RRayamurari Soma, and another for God Bijjesvara, and constructed a tank.⁴

Dandanāyaka Sovideva, son of Ammana, was another important minister of Rayamurari Sovideva. He built the excellent town Ingalesvara, Kasipura or Karnataka. Perhaps he was a native of Ingaleswara. The king, at his request, granted to God Somnātha, the Village of Asagabala, near Hebbalu 12 in the Province of Tardavadi 1000.⁴ The king and his minister, Sovideva, granted 100 'Matters' of land to the same temple.

One of the minor officers at the centre was the accountant in the palace of the chief queen, Sāvaladevi. According to a record from Bagevadi of 15th March 1170, Rajadhyaksha (Re)vanayya Nāyaka was the accountant and he built the temples of Somanatha

1. ~~ExxxxVolxxxKikxxxKixxx2x~~ Karnataka Ins. No. 9.

2. E.I. Vol. XV, P. 315-329.

3. "Kalachurya Rāja Rājya
grihadīpakan".

4. Karnataka Ins. No. 14.

and Chennakesava at Bagevadi (Bijapur District).¹

The provinces are considered under separate heads.

Nagarkhanda 70:

This province continued to be in charge of Sovideva of the Kadamba Kula, son of Bopparasa and Sridevi, who was a feudatory of Bijjala. His genealogy is given in a record from Bandalike, of 17th December 1173.² Soma was also called Satyapataka Higalankamalla. His minister was Nācharasa, who was managing Hejjunka and Voddaravula of Jiddulige in Edenadu of Nagarkhanda. Probably, there were important subdivisions. According to the above grant, a temple was built at Bandalike to God Boppesvara by Nāyaka Māchi. We have several records dealing with them. One of them issued in 1168³ states that he was ruling in Banavasi. A Siva temple for Srikantha was constructed by Tārakagāvunda and his sons, natives of Edenad. Another record of 1170, from Tevarateppa, Sorab Taluk, says that Banavasi continued to be under Sovideva.⁴ Tevarateppa was an important subdivision of Nagarkhanda 70 in Banavasinaḍ and the master of that division was Boppagavunda, whose wife was Chavikabbe. Her brothers were Bammisetti and Kallisetti. Boppa's son was Lokagāvunda, the nalprabhu of Tevarateppa. He built a Jain temple, provided a tank, a well, watershed, and 'satra' (a rest house). His wife was Kalikabbe.

1. A.R. 1930. App. E. 81.

2. E.C. Vol. VII, Sk. 236.

3. Ibid. Vol. VIII, Sb. 286.

4. Ibid. 345.



Though Sovideva was ruling over Nagarkhanda, the records generally called him as ruling over Banavasindu,¹ a Kampana (a subdivision) in which was Elamballi, and the ruler of that village was Kereyāma Setti, who built a temple for Rāma. In another record, from Udri village of Vijaya, Vaisakha Sudda 5, Monday, certain chiefs of Sovideva are mentioned.² The Chief of Gutti was Bammana and some other chiefs were Vikramāditya and Santārāditya.

Banavāsi 12000:

It was an important province of the empire of the Kalachuris which changed governors often. In 1172, Kesimayya Dandanāyaka was in charge of Banavāsi 12000 and one of his officers, Dandanāyaka Mahesvaradeva, looked after the Hejjunka and Vaddaravula of Banavāsinād.³ The record mentioning this is from Ranibennur Taluk, Dharwar District. Perhaps his powers extended even to that district. In a record of 24th August 1172, Duggadandinātha, son of Permadi Dandanāyaka and Mahādevi, is stated to be the great minister of Banavāsinād.⁴

According to a record of 1172, Kīrtidevarasa is said to be ruling over Banavāsi, with the assistance of Bammarasa.⁵ In another record of the later part of 1172, it is said that Guttiya Kīrtidevarasa, the person mentioned above, was in charge of Banavāsi 12000 with Gutti as capital.⁶ Probably Kesimayya Dandanāyaka ruled over only one portion of the

1. Ibid. 389.

2. E.C. Vol. VIII, Sb. 139.

3. A.R. 1935. App. E. 59.

4. E.C. Vol. XI, Dg. 33.

5. ~~Exxxx~~ M.A.R. 1923. No. 125, 126.

6. Ibid.

territory and the other was held by Kirtideva. Kirtideva had some important titles, like "Mahāmandalesvara, Banavasipuravara-disvara." According to a record from Chiekamāgadi, placed in 1176¹ in the tenth year of Sovideva, Mahāmandalesvara Vikramādityadeva was in charge of Banavāsi 12000; and in Nagarkhanda 70 Kampana, Sovideva was the ruler. In the year 1177, Vikramānka was ruling over Banavāsi. The record of 17th January 1177, which mentions him, says that he received it from the hands of the king.² Another feudatory, who ruled over some portions of Banavasi, was Tailapadeva, according to an inscription issued in 1176.³

Tardavadi 1000:

The important subdivisions in Tardavadi 1000 were Elamela 30 and Sindgi 12. According to a record from Kadlevād of 19th September 1168, Sangidevarasa, of the Silāhara family, was the governor of Elamela, who granted certain taxes and the manneya income from Sembevada for the temple of Svayambhu Somanātha.⁴ In the same inscription, another Mahāmandalesvara Gunadevarasa is mentioned.

Another important inscription from Kadlevād of 1172 says that Singidevarasa, of the Silāhara family, continued to rule over Elamela, but he appears to have had an overlord, Kumara Bammidevarasa, who was administering Sagara, Hagarittins and Elamelanādu.⁵ It is doubtful whether these

1. E.C. Vol. VIII, Sb. 251. 2. E.C. Vol. VIII, Sb. 251.
 3. Ibid. 32. 4. A.R. 1937. App. E. 37.
 5. Ibid. 42.

divisions were under the control of the Governor of Tardavadi. He granted a piece of land to God Somanātha at Ghatikasthāna. Kumara Bamsidevarasa continued to be the overlord of Elamelanadu in 1174 according to a record of 23rd July, but here, curiously, Singidevarasa is not mentioned.¹ Perhaps at this time, it had come under the direct control of Bammideva. He made over some grants to the same temple of Somanātha. The ruler of Tardavadi 1000, according to a record of 12th July 1173, from Bijapur, was Mahāmandalesvara Lakkeyadeva.² Muttage 20 continued to be a subdivision under Sovideva.³

Sindavadi 1000:

This province continued to be held by Sovideva and according to a record from Bapuram of the same district, of 1173, it was governed by Dandanāyaka Kariyakesimayya.⁴ He had some important titles, like Mahāpradhana, Anekadesādhipati, and Sakalaluxmipati.

Ballakunda 300:

According to a record of 13th January 1176 from Bellari Taluk, the Fort of Kurugodu was in charge of Rechamalla.⁵ We do not know who was in charge of Ballakunda 300. Another division, Ballare, is mentioned in the same record, and it was governed by Mahāmandalesvara Ajjarasa. Probably, the ruler of Kurugodu was controlled by this man. He made some grants to

1. Ibid. 40.

2. A.R. 1934. App. E. 160.

3. Ibid. 1938. App. E. 3.

4. S.I.I. Vol. IX, Part I, 295.

5. Ibid. 296.

the temple of Kallesvara.

Belavola 300:

Belavola, an important division of the empire, was administered by Bannugidevadandanāyaka according to a record from Anuigere of 1172.¹ In the same record, a grant to a temple of Nagesvara built by him, is mentioned.

Hagarittage 300:

The overlord, Kumara Bammidevarasa, has already been mentioned. From a record of Gotkhandki (Bijapur District), we learn that it was administered by Mahāprabhu Nāgadevayyanāyaka and that this was a division of Hagarattige.² We also learn that Bammideva had the titles of Mahapasayita, Bhujabala, and it is with his consent that the wahaprabha made a grant for charity connected with the well of Gangesvaradeva. According to another record from Jangmural (Muddebihāl Taluk, Bijapur District), the Mahāprabhu of Gaudagere was Mahadevanāyaka in 1174, who made a grant to God Mahālingadeva, of Dekanahalli.³ The Mahaprabhu of Tadavalige (Bijapur District) was Basavarasa, who made a grant for the temple of Kotisankara-deva at Nimbaballa, which may be identified with Nimbāl in the Bijapur District, Indi Taluk. The record is of 24th February 1175.⁴

Other Feudatories:

Sinda Mahāmandalesvara Vikramāditya and Virabijjala were ruling over Kisukad 70, Kelavadi 300 and Bagadage 70. The

1. A.R. 1929. App. E. 206.

2. A.R. 1930. App. E. 13.

3. Ibid. 31.

4. Ibid. 1938. App. E. 52.

5. ~~Fleet. Dynasties of Kanarese Districts. P. 285, 485-486.~~

District of Hallavur was governed by Mahāmandalesvara Isvara-deva of the Sinda family in 1172 A.D. Dandanāyaka Vasudeva, Mahāpradhana Senadhipati Bahattarasīyogādhipati, Hiriyadandanayaka, Mahāmandalesvara Virar^{ramadev}andesvarasa, 'Lord of Koppa^mnen, the best of towns', and belonging to the lineage of Nachirāja, and Mahāmandalesvara Viragenkarasa, of the Bana race, son of Udayaditya Virakalarasa were some of the important feudatories in 1170.¹

Vijayapāndyadeva was ruling over Nolambavādi 32000 from Uechangi, according to records of 1169 and 1170.² The territories of Konkana 900 and Palasige 12000 were ruled by the Kadambās of Goa, first by Vijayaditya and later on by Jayakesi III. But we are not sure whether these territories were under the control of the Kalachuris.³

Sovideva's Capitals:

To supervise the administration of the feudatories in the far flung empire and to maintain peace and order in the country, it was necessary for the king to change his headquarters from time to time. The various capitals where Sovideva resided are mentioned in the inscriptions. In 1168 Sovideva is said to have been ruling from Mangalivedhā and this was probably in the capacity of prince when Mailugideva was in occupation of the capital.⁴ In 1170, a definite mention is made that he was ruling from Kalyani.⁵ According to a record in 1171, of 18th

1. Fleet. Dynasties of Kanarese Districts. P. 285, 485-486.

2. Mysore Inscriptions. P. 23 ff.

3. Fleet. Op.cit. P. 486.

4. A.R. 1937. App. E. 37.

5. E.C. Vol. VII, Sk. 171.

July from Muttage, Rayamurari is said to have been ruling from Mudeganur Nelevidu.¹ In another inscription of Sovideva of 1172 A.D. coming from Bapuram, he is said to be ruling from Seleyahalli.² According to a record of 26th March 1173, Raymurari was ruling from Kalyani.³ In the same year, he is said to have ruled from Mangalivedha, according to a record of 12th June 1173 from Bijapur.⁴ In 1176, according to a record from Kadlevad (Sindagi Taluk), he is mentioned as ruling at Mangalivedha Nelevidu.⁵

4. Cultural progress and Court life.

Sovideva was the Kalachuri king to be styled as Kuntaladesa Chakravarti. His reign witnessed peace, since we do not hear of any major battles or attacks. It was a period of consolidation. In the sphere of art and architecture, his reign witnessed the highest level as compared with the reigns of other Kalachuri rulers. Music and learning received patronage. In the field of religion, we do not hear of any revolution and a period of toleration followed. Several public works were undertaken. His reign was a short one, lasting hardly for ten years. Among all the Kalachuri rulers, Sovideva was, perhaps, the best ruler and his period was one of peace and plenty. If the Kalachuris of Kalyani contributed to the social and cultural development of the Deccan, it was largely

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| 1. Karnataka Ins. No.9. | 2. S.I.I. Vol. IX, Part I, 295. |
| 3. E.C. Vol. VIII, Sb. 389. | 4. A.R. 1934. App. E. 160. |
| 5. Ibid. 1937, App. E. 41. | |

due to Sovideva, his officers and his feudatories. He was well served by his ministers. The Kadambas of Hanugal and Nagarakhandā and Sindas of Yelburga rendered faithful service to their overlord. Sovideva's reign may be called the golden age of the Kalachuris of Kalyāni. In the very next reign, we find the beginning of disturbances from the rising power of the Hoysalas, the Yadavas and the Chalukyas.

We have very little information about his family life. Inscriptions, however, praise the cultural refinement of his senior queen, Savaladevi. The question that had been raised by Dr. Bhandarkar,¹ whether she was the queen or a mistress or court dancer of Sovideva, is now settled. He himself had advanced several arguments to prove that she was the queen. An inscription of Sovideva, from Bagewadi Taluk, of 15th March 1170 speaks of Revanayya, the accountant in the palace of the chief queen, Savaladevi.² Savaladevi's excellence is very well described in a Copper Plate Grant of Kokatnur of 1173.³ Sovideva had, probably, married her before he came to the throne. She was the daughter of Mailugi and Malhani. Her sister was Bavaladevi, who was skilled in music and dancing. Her brother, Bhairava, was skilled in the beating of the drum and played on the Brahmavina. The queen was, according to the

1. J.B.B.R.A.S. P. 271 to 273.

2. A.R. 1930. App. E. 81.

3. J.B.B.R.A.S. P. 269 to 281. Kokatnur is a village twelve miles from Athni in Belgaum District.

inscription, dearer to the king than his own life. It says, "The queen was like the heavenly nymph Tilottama in beauty; sang like Saraswati, the Goddess of Music; fortunate like Parvati, bountiful like the heavenly creeper Kalpalata."* Once, in the court of Sovideva, which had customary dance and music, the queen sang a Dronavitta called Gangalapa, with flute, lute, drum and panava, in a masterly modulation of voice in high pitch or loud pitch. The king, being very much pleased, gave his consent to a gift to be made for her skill in music.

Sovideva's reign saw the development of music and he gave encouragement to it, his wife and relations being themselves musicians. From another record found in the Sindagi Taluk, we learn that Sovideva made grants for theatrical entertainment in a temple. During his reign, several persons became proficient in learning. Bolikaya Kesimayya, his own minister, calls himself Varnakavi. Again the composer of the inscription of Kokatnur, Adityadeva, a pupil of Sripada, calls himself 'Tribhuvanaika Vidyachakravarti'.

Several temples were constructed during his time. Grants were made to Saiva, Vaishnava and Jain temples by him or by his feudatories. Further, several towns were constructed in his reign, like the Inalesvara town, and we hear of public works and grants being made for their maintenance. In an undated record from Ittigi (Ranebennur Taluk, Dharwar District), it is stated that

* "Rupe Tilottama Chaiva Gite Saraswati.

Soubhagye Parvati Chaiva Tyage Kalpalata Svayam."

In the inscription "Saiva" is used. It is wrong. The verse is in Sanskrit. In Sanskrit "Chaiva" means "and".

Mahāpradhāna Heggade Kesirajayya, a subordinate of
Mahāmandalesvara Garudapāndya, in charge of 100 villages,
fuling from Rattapalli, made a grant for the tank, Gangasamudra.¹

CHAPTER VI.

Nissankamalla Sankama.

1. Succession to throne:

Sovideva apparently had no sons, and there is no doubt whether his ~~rebellious~~ brother, Mallugi, occupied the throne in his own right or on behalf of the brother, Sankama, or whether he did so shortly after Sankama.¹ The undated record of Sankama from Harihara, after Sovideva, tells us that his younger brother, Mallugideva, was "famed in the world," and after him, Sankama came to the throne. Another record of 5th April 1180 states that after Mallugi, Sankama ruled the earth from Kalyāni.² A record of Ahavamalla of 7th July 1182 speaks of Mallugideva's succession after Sovideva.³ There are two records of Mallugideva, one of which speaks of the second year of his reign and the other is issued in the same year, which calls him Malli-Kārjunadeva. The first record coming from Bijapur, of 25th November 1176, tells that Malli-Kārjuna was ruling, and under him the Mummaridandas and the Trade Guilds made gifts to the temple of Nageswaradeva at Puvige.⁴ The other record from Tenihalli (Indi Taluk) says that in the 2nd year of his reign Mallugideva granted the income of 38 villages to certain temples.⁵

It is difficult to answer whether Mallugi succeeded Sovidev

1. E.C. Vol. XI, Dg. 44.

2. E.C. Vol. VII, Honnali 50.

3. Ibid, Sk. 197.

4. A.R. 1937, App. E. 96.

5. A.R. 1938, App. G. 81.

¹
The last record of Sovideva issued in the beginning of the year 1177 comes from Kuppatur (Sorab Taluk). The earliest record of Sankama from Kurugodu (Bellary Taluk) of 17th June 1177 says that he was ruling from Kalyāni.² The next record of Sankama is from Itigi in Dharwar District and is dated 23rd October 1177.³ It speaks of the second year of Sankama. And there are also other records issued in the same year. Of these, one is from Korakoda, Sorab Taluk, of 11th November 1177.⁴ On examination of these records, it seems that Sankama succeeded immediately after Sovideva's death in 1177. Mallikārjuna's records are dated in 1176, said to be his second year, while Sovideva was yet ruling. Further, the records mentioning that he succeeded Sovideva are from Banavāsinaḍ, issued by feudatories. As he was ruling over parts of Bijapur in about this period, the only conclusion possible is, that he ruled as a prince probably appointed by his brother, Sovideva, as Sovideva also was once ruling as a prince in the time of Bijjala. This conclusion is possible, for no war of succession is said to have occurred, and Sankama is said to have ruled from Kalyāni in 1177 itself. There is no evidence to show which of the two brothers was older and had the right of succession. What is evident is that Sankama succeeded to the throne in 1177 and ruled for about five years. Sankama's last record is of 5th January 1183, and it is in the 6th year of his reign.⁵

1. E.C. Vol. VIII Sb. 251.

2. S.I.I. Vol. IX. Part I. 297.

3. E.I. Vol. VIII. P. 59-61.

4. E.C. Vol. VIII. Sb. 174.

5. A.R. 1927. App. F. 184.

2. Sankama's Military Activities:

The reign of Sankama marks the beginning of Kalachuri decline for Hoysāla Viraballāla came on the scene for the first time as a rival. The Kalachuri kings begin from now to be plagued by their enemies. We are to see how the decline gradually set in. The Battle of Madavalli was fought in about 1179 between Sankama and Viraballāla as the latter tried to invade the coastal tracts.¹ In the record it is not clear who succeeded. In this battle a Hoysāla general, Bommana, pierced the head of Sankama's elephant and died.² Bittiyarāvuta, son of Masana, Bammāna Babbeyanāyaka, son of Hoysāla Setti, fought and died. They all fought at the command of Viraballāla. We get the titles of Viraballāla thus: "Mahārājadhīrāja", "Paramabhattachāraka", and "Sriprithvivallabha".

That Viraballāla was an important feudatory of Sankama is known from an inscription of Kavalur dated 1179, the fourth year of Sankama.³ His chief queen, "Piriyarasi" Remadevi, who probably belonged to the family of permādi, Prince of Masavadi, and Viraballāla made a grant/jointly to a temple. Again in 1181,⁴ he is said to be a Mahāmandaleswara ruling the the Southern Province (Dakshinamandala). So, we cannot decide when exactly he had a fight with Sankama. All the records dealing with the battle are undated, and according to the Mysore

1. M.A.R. 1931. No.2.

2. E.C. Vol. VI, mg. 33.

3. Fleet - Dynasties of Kanarese Districts, P. 501-2.

4. Shravanabelagola inscription 124.

Archaeological Report, it is placed in 1179. He must have revolted against his master after 1181. The records dealing with the battle mention his imperial and independent titles, such as, Mahārājādhirāja, and therefore, the battle must have been fought to declare his independence and the record was issued after assuming his independence. The record may be placed rather late, in about 1181.¹

Apart from the major battles, mainly waged against Viraballala, which gave an opportunity to Chalukya Somesvara IV to strengthen his position, we must notice a few disturbances that affected the peace of the country. In the latter part of the year 1177,² the Battle of Kuppe (Sorab Taluk) was fought between the two feudatories of Sankama, Tailapadeva and Vikramaditya. When Vikramaditya laid siege to Kuppe and Muvali 1000, where Uddhare Tailapadeva was staying, the latter called upon Asakahalli Alada Bichasetti's son, Ekkadiga Bikkana, to fight, who, however, slaying the chief men, driving off one or two hundred horses, died. A viragal was erected in his honour, on 11th November 1177.

Pandyavarasa, having kept a force at Uddhare, entered the Jambur Agrahara in 1180.³ Jambur was attacked many a time before Pandyaavarasa carried away the cows and the dancing girl, Udayabbe.

1. Cf. E.C. Vol. XI, Dg. 44, and Moraes, G. M. Kadamba Kula, P. 142.

2. E.C. Vol. VIII, Sb. 174.

3. E.C. Vol. VII. Sk. 300

Rice has placed the inscription in the reign of Sankama though the king's name is not mentioned.

3. The King's ministers;

Kesimayya Dandanāyaka and Mahāpradhāna Brahmadeva, who had served Sovideva, continued also under Sankama. These officers are mentioned in the Managoli inscription dated 27th June 1178.¹ At the command of the Emperor, they appear to have made some religious grant, and Madirāja, the Mahāprabhu of Manigavalli, is also included among the donors. The grant² was made to all the Mahajanas and to the people of all castes. This shows that the Emperor looked after the comforts of all his people and sometimes made charitable endowments to deserving people. Another peculiarity to be noticed in this record is the provision for the inheritance of properties. If any of the grantees died, without sons, his wife, female children, brothers, and their children, or any kinsmen and relations of the same 'gotra' who might survive, might take possession of the property. If none such survived, the authorities could transfer it to those who held grant of God. This is the only Kalachuri record dealing with the question of inheritance.

Among the other officers, Kavanayya was the Commander-in-chief or Samasta Senagresara of Sankama, mentioned in a record of 9th April 1179.³ Kavanayya is described as a pillar to the Kalachuri fame, and is said to have made Gurjara roll on the earth, driven Hoysala, and terrified Velanadu Choliya. In this grant, he is said to be camping in Banavāsi country after making a victorious expedition to the south. Probably he was sent by the

1. This Brahmadeva was responsible for the revival of Chalukyas.

2. E.I. Vol. V. P. 26-28.

3. I.A. Vol. V. P. 45 ff.

Emperor to drive out the Hoysāla Mahāmandalesvara Viraballāla, who was trying to make inroads into the Kalachuri dominions. Mahādevadandanāyaka under King Pandya made a grant to Harihara.

The record further speaks of Bettanur and then the inscription is much defaced. Perhaps, the Hoysāla attacked again and a second expedition was inevitable. Kavanayya was camping at Bettanur and met the Hoysala Viraballala there, and the war appears to have dragged on for a long time and no decision was arrived at for a period of two years. In 1181, peace appears to have been concluded, by which both parties agreed to suspend operations. Moraes¹ thinks that this was brought ^{about} through the mediation of Kesimayya Dandanāyaka, who was appointed to govern the south so that the country may have peace.

Some of the other officers of Sankama, according to a record from Balligave of 9th April 1179,² were Dandanāyaka Lakmideva Chandugideva (who superintended over 72 functions), Dandanāyaka Rechimayya, and Dandanāyaka Sovanayya, who was the Sarvadhikari. Brahmadandadisa was another important minister, ^{had} who served Sovideva.

4. Estimate of Sankama's reign:

Sankama's reign did not notice any great events, except the subjugation of Hoysāla Viraballāla, who accepted his

1. Kadamba Kula. P. 142. No mention is made of the first expedition. He infers that a settlement was arrived at between the Hoysalas and the Kalachuris from the statement in the record that Hoysala generals also were present when the grant was made. (Vide Mys. Ins. page 117). The inference appears to be correct.

2. I.A. Vol. V, page 45, ff.

nominal suzerainty and also issued grants accepting his overlordship. But towards the end of his reign, he appears to have begun to give trouble, and we have already seen how Kavanayya was sent to arrest his activities. This gave a breathing space for Somesvara IV to strengthen his position and thus render his recovery successful. To the reign of Sankama, thus, we may attribute the beginning of the end of the Kalachuri Empire, but we cannot definitely say whether there was any loss of territory. But this much is certain, that Viraballala began to hammer at the weak point of the Empire, the Banavasi Territory, which was the ulcer of the Kalachuri Empire. Another king subjugated was Isvara Bhupala of the Nidudol Sinda Dynasty, who laid claim to a number of territories. Kadamba Kirtivarma continued his feudatoryship.

Sankama was supported by able ministers and officers. Of them Dandanayaka Kavanayya was the mainstay of the Kalachuri Empire, and it was he who kept away Viraballala and for a short time destroyed Velanadu Chaliya and terrified the Silaharās of Konkan. With such a commander-in-chief, it is no wonder that Sankama was able to withstand attacks from the rising powers.

With able ministers, daring commanders and faithful feudatories, it was not difficult for Sankama to maintain peace and order in the empire. Signs of decline are not visible in his reign, but it is hinted at by the Hoysala raids. Though his reign was a short one, peace and prosperity prevailed except for a few disturbances in the distant provinces, where local disputes were the usual feature.

Sankama followed a policy of toleration in religion and grants were made either for the renovation or for the construction of the temples of all classes by him or by his feudatories. At Kurugodu, the capital of Ballakunda 300, four temples were constructed and grants made in about 1177.¹ The mummuridandas built the temples of Trikuta and Gauresvara; Mallisetti, a merchant, built the temple of Mallikarjuna, and Muddaraj that of Muddeswara. As an instance to show that Sankama also encouraged people to make grants to Vaishnava temples, we may quote the instance of a grant of money made by the community of artisans on 23rd February 1179² to God Abhinavaprasannakesavadeva, set up by Aichisetti at Lakkundi, Dharwar District.

Sankama occasionally issued commands to his officers to make grants to the people of the villages and the Mahājanas by way of charity. This is clear from a grant made in 1178 on 27th June at Manigavalli to the people of the Agrahara.³ Again in the same year, on 31st July 1178, Mahādeva Dandanāyaka, an officer under Vikramaditya Sinda, granted the village of Sujjivada to the five hundred mahājans of Kadakere in honour of Katakere in honour of Chavundarasa.⁴ perhaps the grant was made on his anniversary day. Public works were encouraged, and we hear of a grant made to the tank of Devingere by Dandanāyaka Dannugideva at Belhode in Belavola 300 on 1st May 1178.⁵

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| 1. S.I.I. Vol. IX. Part I 297. | 2. A.R. 1927, App. F. 43. |
| 3. E.I. Vol. V, P. 26-28. | 4. A.R. 1929. App. E. 151. |
| 5. Ibid. 1927. App. F. 147. | |

Each ruler among the Kalachuris had a special title by which usually he is mentioned in the records. Bijjala had the title of "Tribhuvanamalla", Sovideva "Rayamurari", and Ahavamalla "Rayanarayana". Sankama was known by the title of "Wissankamalla". An inscription from Belagamve gives an interesting account of the splendour of his court.¹ It used to be proclaimed in his court about the elephants of Gaula, the horses of Turuskha, the pearls of the excellent Lords of Simhala, the fine raiment of Chola, the musk of Magadha, the sandal-wood of the Lord of Malaya, and the young damsels of Lala. It is an exaggeration, but it shows the fact that the Royal Court of Sankama had economic and social relations with other courts.

5. Beginning of Ahavamalla's reign:

Ahavamalla was the successor of his brother, Sankama, whose last record is dated 5th January 1183.² Sankama must have died in 1182 or the next year. Ahavamalla succeeded him in the same year and though the last available record of Ahavamalla is dated 1st December 1183,³ by examining the records of Someswara, in these parts, it is evident that he ruled at least for two years more. Again in a record⁴ of 1182, his imperial titles are given. As Sankama's last record is dated in 1183, it may be presumed that Ahavamalla became a joint ruler during the last few months of Sankama's reign.

1. I.A. Vol. V, P. 45 ff.

2. A.R. 1927. App. F. 184.

3. Ibid. 1934. App. E. 85.

4. E.C. Vol. VII, Sk. 197.

We begin to get the records of Ahavamalla from 1180 itself, when he was ruling as a prince and not as king, for Sankama was yet on the throne. Rice says, "Ahavamalla, another brother, succeeded but may have been associated with Sankama for some time before."¹ Dr. Fleet suggests that the kingdom was divided between ~~the~~ Sankama and Ahavamalla in 1179-80, the former retaining the northern portion and the latter the southern. Prof. K. A. N. Sastryⁱ remarks: "But there is no clear proof of this."² Between 1180 and 1183, Ahavamalla's records come from Bijapur, Banavāsi, Nolambavādi and Dharwar Districts. In one of the records of the period, which was issued from Magundi (Shikarpur Taluk), of 7-7-1183, we gather that he was residing at Mudaganur.³

6. First signs of imperial disintegration:

The available records of 1181 do not clearly mention conflicts between the Chalukyas and Kalachuris. "An inscription dated 1181 A.D." says D. C. Ganguly, "gives him (Ahavamalla) credit for conquering Chouluka army. This may be referring to his success in frustrating an early attempt of Chalukya Someswara IV to conquer the Deccan."⁴

There is, however, evidence of military activities in the empire in 1181, an indication of political instability caused

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1. Rice, Lewis. Mysore and Coorg, 1909. P. 82.
 2. G. Yazdani, The Early History of the Deccan, Part VI. Prof. A. K. Nilakanta Sastry, "The Chalukyas of Kalyāni and the Kalachuris of Kalyāni." P.466.
 3. E.C. Vol. VII, Sk. 197.
 4. Bharatiya Vidya Bhavan - Struggle for Empire. Vol. V, 1957; Ganguly, D.C. - Later Chalukyas and Kalachuris of Kalyāni. P.182. Ganguly fixes the date of Ahavamalla's succession in 1180 A.D. on the basis of his inscriptions.

by attacks from enemies or the rising feudatories instigated by the enemies. In February 1181, the Battle of Mayile was fought by Kesimayya Dandanayaka, who rises to fame in the reign of Ahavamalla, and who was an important officer under Sovideva as the viceroy. Now he was ruling over Banavasi 12000 under Ahavamalla. He is also said to be the Vereggade of the female apartments, great master of robes. According to this record of Balligave of 10th February 1181, he ordered Talara Ketamalla and Nayaka and others to the battle of Mayile, in which Ketamalla fought and died.¹

In 1181, in the reign of Ahavamalla, evidently ruling as a prince, said to be the third year, when Dandanayaka Sovarasamayya of Magundi besieged and killed Tantrahala, his son, Helaleyankyaka, stationed behind, killed many and died. A Viragal was erected in his honour on 25th Oct. 1181.² In 1182 or 1183, said to be the eighth year, but probably the third year, Virana, younger brother of Podaleya, having gone to a boar hunt, fought and died.³ Another event of the same year, 1182, is described in a record from Balligave,⁴ when Mahamandalesvara Boppadevarasa himself paid a visit to Selayahalli for Sannamahadevadandanayaka's tribute, the musketeers of Mailugideva's army were on the march to Balligave, and a fight arose. Dadeya Kaliga, son of Somaya,⁵ fought and died. According to a record of 10th April 1183 from

1. E.O. Vol. VII. Sk. 197.

2. Ibid. 158.

3. Ibid. 159.

4. Ibid. 245.

5. A.R. 1936. App. E. 90.

Kalkeri, Hanagal Taluk, in the fourth year of Ahavamalla, the servant of Madanna Setti, died in a fight with Vemana at Rattahalli.

Ganguly mentions the following military activities of Ahavamalla. "With the help of his (Ahavamalla's) generals Kesimayya, Lakshmana and Chandugideva, he defeated the Velanānti Gonka III of the Andhra Country, plundered Kanchi after defeating Kulottunga Chola III, won victory over the Hoysala Ballala II and subdued the Kadamba Vijayaditya of Goa. He also worsted in battle the Silāhara Aparaditya II of Northern Konkan and the Paramara Vaidhyavarman of Malva."¹

A few feudatories might have tried to break away from the central authority during these difficult years, but the officers of the emperor were loyal. Some of the important officers of Ahavamalla are mentioned in a record from Magundi, Shikarpur Taluk, of 7th July 1182.² Rechidanadanatha, who helped Bijjala in obtaining the empire, shone as the only Kalpadruma to the Kalachuris. He was the son of Narayana and Nagambika. He belonged to Shrivatsa gotra and married Gauri. He is said to have received much territory from the emperors and later Nagarkhanda 70 was given to him. Perhaps, he was in charge of it as a Viceroy, as it was ruled by Boppadeva, son of Sovideva. He is said to be the master over 72 officials and he made a grant to

1. Bharatiya Vidya Bhavan - Struggle for Empire, Vol. V. 1969 - 57.
Ganguly, D.C. - Later Chalukyas and Kalachuris of Kalyana. - P. 182

2. E.C. Vol. VII. Sk. 197.

a Jain temple. His chief ministers consisted of Lakshmana Dendesa, Chandugideva (who took the Chela and the Hoysala kingdoms), Rechanadandanatha, and Kavanadandanatha, most of whom were also ministers under Sankama. A record issued on 20th August 1181¹ from Belligave gives the names of the Central officials.

7. The End of Ahavamalla's Reign:

We cannot decide the date of Ahavamalla's death. Though his last record is dated 1st December 1183, from Navalgund Taluk, there is no doubt that he continued to rule for some time more, and this can be decided by the consideration of the records of Somesvara in these parts. The earliest record of Somesvara, from Bijapur District, is from Muddebihal Taluk, of 25th April 1184, which mentions Viraparasaadeva, who was probably in charge of Hagarittige 300.² The next record³ is from Dambal, Dharwar District, of 9th July 1184, which speaks of a grant to the tank, Gonasamudra, at Dharmapura, by Mahapradhana Senadhipati Tejmayya Dandanayaka and his officer, Bakannadeva-dandanayaka. In a record⁴ from Malakapuram, Adoni Taluk, of 5th November 1184, Somesvara is for the first time mentioned to be ruling from Jayantipura. His feudatories, Padmidevarasa and Vatsaraja, were successfully ruling over Sindavadi and all the eastern territories of the Empire.⁵ Vatsaraja, who married

1. Ibid. 119.

2. A.R. 1930. App. E. 68.

3. A.R. 1928. App. E. 28.

4. S.I.I. Vol. IX. Part I 277.

5. "Pūrvadisābhagamellamum".

Gangasati, was the maternal uncle of padmideva. On the same day, records were issued from Bijapur Taluk, Muddebihal Taluk, Annigere, Navalgund Taluk, in the Dharwar District.¹ In a record² from Annigere, Vira-Bommarasa is described to be a fire to the Kalachuris.

The next record from Madaksira Taluk is very significant, for it mentions among the titles of Somesvara, "Kalachuryakula-nirmulanam", dated 25th February 1185,³ It speaks of Bhogadeva Chola Maharaja as ruling from Henjeru. Another record⁴ from Hungund Taluk (Bijapur District), of 9th June 1185, mentions Halasige 12000, Tardavadi 1000 and 8 nādas, in connection with a grant, and evidently these territories came under his control by this time. Belavola 300 must have been captured in about the beginning of 1186, for we have a record⁵ from Sirasangi, of 6th January 1186, which speaks of the construction of a temple by Habbeyanayaka at Risyasringa. The record⁶ from the unoccupied territories of Lakshmesvar, is of 17th December 1187, which speaks of the second year of Somesvara Chalukya. It was perhaps the last province to be captured.

We thus find that the earliest province to be captured was the Bijapur District before April 1184. By November 1184, Somesvara appears to have captured some portions of the Dharwar District, and also the eastern dominions, such as, Sindavadi, Nolambavadi, Kogile (including the capital of Kalyani). Since,

1. A.R. 1934. App. E. 137.

2. A.R. 1929. App. E. 207.

3. S.I.I. Vol. IX. Part I 278.

4. A.R. 1929. App. E. 82.

5. Karn. Ins. No. 15.

6. A.R. 1936. App. E. 42.

by the end of 1184, we get records from Bijapur District, Annigere and Dambal in Dharwar District, it is likely that Belavola 300 fell into the hands of Somesvara by the close of 1184. In fact, in the Annigere record, Virabommarasa is mentioned to be an enemy of the Kalachuris. The capture of these portions is also evident from the fact that in the beginning of 1185, Somesvara assumed the title of "Kalachurya-kulanirmūlana". By June 1185 A.D., Tardavādi 1000, Halasige 12000, and Aihole came under the charge of Someswara. We have records of Someswara from Hamgal by December 1185 A.D. The territory surrounding Laxmeswara was the last to be captured by him by 1187 A.D.

It is probable that the Kalachuris ruled till about 1186 A.D. in some parts of the empire and they began to lose their provinces after 1184. It may be presumed that Ahavamalla continued to rule for some time more. Records are wanting to show whether he became a subordinate to Someswara.

Singhana, Ahavamalla's youngest brother, is mentioned as a Chalukya feudatory in 1184 A.D. But there is hardly any evidence about him, and Ahavamalla may be regarded as the last Kalachuri king possessing imperial titles. He was too weak to withstand the onslaughts of the Chalukyas, Hoysalas and Yadavas. His period saw but the loss of dominions. The decline was rapid as the empire had grown very weak. Ahavamalla continued the domestic policy of his predecessors. His title "Rayanarayana"

shows that he was the worshipper of Vishnu. He enjoyed a new title "Sauryapanchananam."

8. Kalachurya Singhana.

The copper plate grant¹ from Byahatti of Hubli Taluk, Dharwar District, tells us that Singhana was the last in the line of Kalachuris. The inscription is dated 17th October 1183. This is the only inscription bearing the name of Singhana. The Kokkanur Village was granted to a thousand Brahmins, with the right of water, treasure trove and stones. As no other records of Singhana are traced, it appears that the Kalachuri line came to an end with him. It is possible that this grant was made in the capacity of a prince. We are not able to know whether Singhana was king or a feudatory. D. C. Ganguly says, "In 1183-84 Singhana surrendered to Someswara IV Belavola and Banavasi and acknowledged his supremacy. An inscription dated 1184 mentions him as a feudatory of Someswara IV. There is no trace of the rule of this branch of Kalachuris after this date."²

9. Revival of Chalukyas of Kalyāni.

"The political status of Someswara IV, son of Taila III, during the rule of the Kalachuris, is not known."³ Someswara IV

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1. I.A. Vol. IV. P. 274 ff.
 2. Ganguly, D.C. Op. cit., P. 182.
 3. Ganguly, D.C. Op. cit., P. 182.

succeeded his father, Taila III, in 1163. The Chalukyas were ruling some parts of the Deccan, though they were supplanted by the Kalachuris in the empire. Sirenādu, with Henjeru as capital, and the territories surrounding the modern Anantpur District never came in the compass of Kalachuri rule. Mallideva Chola Maharaja, a Chalukyan feudatory, was ruling Sirenādu in 1162.¹ From a record of 1169 A.D. of Madhudi, Madaxira Taluka, we learn that Sirenādu continued to be ruled by Mallideva². Mallideva was ruling from Govindawada in 1170.³ In 1179, the same Mallideva was in charge of Sirenādu.⁴ It can be seen that the Chalukyas were not completely put out of existence by the Kalachuris. This proved a stepping stone for the revival of Chalukyan power when the Kalachuri kings were on the decline. W. Coelho says, "The Chalukyas were in the meantime attempting to regain power. After the death of Taila III in 1163, there was an interval of about fifteen years during which time no sign of Chalukya monarch is seen in the inscriptions. It was only in 1183 that Taila's son, Someswara IV, made his first appearance with the titles of his forefathers."⁵ Dharwar, Bijapur and the eastern parts came in the hands of Someswara by the end of 1184, and in the beginning of 1185, he occupied Kalyani. The kings of Chola, Lala, Ganda, Malayala, Telunga, Kalinga, Vanga Panchala, Turuska, Gurjara Jajhanti, Malva, and Konkan kingdoms were at the beck and call

1. S.I.I. Vol. IX, part I. 268.

2. Ibid.

3. Ibid.

4. Ibid.

5. Coelho, W. - The Hoysāla Vamśa, 1950. P. 150.



of Someswara. Prof. K. A. N. Sastry¹ dubs it as transparent exaggeration.¹ A record of 25th December 1186 from Nandavaran, Adoni Taluk, tells us that Someswara IV was ruling from Jayantipura.² By 1187 the Sindas, too, became the subordinates of Someswara, for there are two records, one dated 10th February 1187³ from Sulibhavi (Bijapur District), and another from Benachamatti of 24th March 1187,⁴ which state that Virabijjana and Vikramaditya were ruling Kisukad 70, Bagadage 70, Kelavadi 300, and Kiriividi 30 from Erabarge.

Someswara IV was helped by Bomma in his attempt to regain the lost dominions. Bomma is also known as Bommarasa, Bomnadeva, and Bommayya. He had served the Kalachuris for a long time. Brahma (Bomma) was the son of Kāma or Kavana described in one inscription as "Kalachurya Rājya Samuddharaṇa,"⁵ (Upraiser of Kalachurya Sovereignty). Bomma is styled in the Ablur inscription as "Chalukyarajya Pratisthāpaka"⁶ (Establisher of Chalukya Kingdom). Prof. K. A. N. Sastry⁷ says that Someswara IV was not a military leader and the victory was due to the able Commander-in-chief Brahma.⁷ The credit of the restoration of the Chalukyan Empire is rightly due to Brahma and it was completed by 1189 A.D. as no

1. Yazdani - op. cit. - P. 381; Local Records (in the Government Oriental Manuscripts Library, Madras).

2. S.I.I. Vol. IX, part I 279.

3. A.R. 1929. App. E. 65.

4. E.I. Vol. XX, Vidyaratna Panchamukhi, R.S., Two Sinda Inscriptions from Benachamatti of 1187.

5. Fleet - op. cit. P. 464-5, and E.C. XI Dg. 44.

6. E.I. V. P. 250.

7. Yazdani, The early history of the Deccan - 1960 - Prof. K.A. N. Sastry, The Chalukyas of Kalyani and Kalachuris of Kalyani -

further records are forthcoming. "We hear nothing of the exact manner of his (Someswara's) end or of other members of his family," says Sastry.¹ Ganguly says that Someswara was deprived of his sovereignty of the Deccan by Yadava Billama in or about 1189. And he took shelter with Kadamba Jayakesin III of Goa. Nothing further is known of Someswara.²

10. Hoysalas of Dorasamudra.

There were many feudatories of Tailapa III, like the Hoysalas of Dorasamudra, Rathas of Saundatti, Silaharas of Konkan, and Yadavas of Northern Maharashtra. When the later rulers of Kalachuri Dynasty were supplanted by Someswara IV, Hoysala Ballala II made capital out of the political chaos in the Chalukyan Empire. He was anxious to achieve independence. He fought two battles with the Kalachuris in 1179.³ "A battle with Sankamadeva is mentioned in a record of 1179. But his decisive victory was one gained at Soratur."⁴

The Kalachuryas were still holding power when Ballala II came to the throne. They had grown weak on account of the constant struggle of the Chalukyas to regain their lost dominions.⁵ Prof. Coelho says, "It may be true that the Kalachuryas had considered the Hoysalas to be ^{their} feudatories, they having occupied the Chalukya throne; but Ballala, far from acknowledging

1. Ibid. P. 381.

2. Bharatiya Vidya Bhavan, Struggle for Empire. Op. cit. P. 183.

3. Yazdani - op. cit. P. 520 ff.

4. Rice Lewis - Mysore & Coorg - P. 102.

5. Coelho, W., The Hoysala Varisa - 1950. P. 143.

their supremacy, was ever on the alert to oust their power, which he was watching with jealousy."¹ Dr. Fleet supposes that Ballala II was a feudatory of the Kalachuris.² It is even to be doubted whether Ballala II was not a feudatory of the Kalachuris."³ Viraballa^{1a} was always giving trouble to Sankama which afforded opportunity for Someswara to regain his lost dominions. Someswara, too, succumbed to the onslaughts of Ballala, who had, by this time, declared his independence and built an empire. According to the Gadag inscription of 1191, Ballala acquired supremacy over the Kuntala Country and Western Chalukyas.⁴ According to an inscription of 21st November 1192, Hoysala Viraballa^{1a} destroyed the warrior race of Kalachuris.⁵ This suggests that Ballala II was responsible for the end of Kalachuris. It is probable that he declared his independence between the period of disruption of the Kalachuri imperialism and the revival of Chalukyan Empire, that is, between 1184 and 1189. It cannot be traced whether Ballala conquered his dominion directly from Someswara IV or from the Kalachuris.

We find that Jaitrapala, the successor of Yadava Bhillama, was ruling Tardavadi in 1196. By 1192, Hoysala Ballala was the master of a certain portion of Chalukyan territory. So, the Chalukyan Empire was divided between the Yadavas in the north

1. Ibid. P. 146.

2. Fleet - Op. cit. P. 487.

3. Coelho, W. - Op. cit. P. 143.

4. Coelho, W. - Op. cit. P. 152.

5. I.A. II 299.

and Hoysalas in the south. Someswara regained the Chalukyan Empire. But he did not enjoy the fruits of his labour. Practically the Yadavas and Hoysalas were the successors of the Kalachuris.

11. Yadavas of Devagiri.

The Yadavas were another important dynasty who, taking advantage of the political crisis of the 1180s, tried to establish an independent kingdom. Bhillama V was the first Yadava king who enjoyed imperial titles. He became king in 1187, four years before his death. The general political situation in the Chalukyan Empire was unsettled then. Prof. Altekar says, "It is no wonder that the Yadavas also should have attempted to secure imperial status for their family."¹ Bhillama realised the weakness of the Kalachuri rulers. Bhillama made capital out of the then political disruption. The Yadavas of Devagiri occupied some portions of the Chalukyan Empire. Bhillama was ruling from Tenavalige, according to the Mattige record of 25th December 1189.² The record was issued in the third year of Bhillama's reign. A record of 19th July 1190³ speaks about the subordinates of Bhillama when he was ruling Tardavadi. According to this record Mayidevadandanayaka planted trees and opened a fair at Revimur. Jaitrapala, the successor of Bhillama, was ruling from Devagiri in 1196.⁴

1. Yazdani - The early History of the Deccan, 1960.
Altekar, A.S., Yadavas of Seunadesa, P. 520.

2. Karnataka Ins. No. 16.

3. E.I. Vol. XV. P. 32-39.

4. Karnataka Ins. No. 17.

PART II.

PART II.

SOCIAL HISTORY OF THE KALACHURIS.

CHAPTER VII.

Kalachuri Administration.

1. Introduction.

The two works, Abhilashitartha Chintamani and Abhidana Vastukosa, and the inscriptions of the period are taken as the basis for tracing out the pattern of Kalachuri administration. Abhilashitartha Chintamani is written by Someswara III (1126 - 1139) in Sanskrit. It contains five 'Prakaranas'. The work is described as the "Boon stone of all knowledge." It claims to deal with all knowledge. Dr. R. Shamsastry has published three chapters. The second one is highly useful to the students of history in tracing out the general principles of administration in the 12th century, which apparently continued during the Kalachuri period.

The 'Puragrihavarga' and 'Manushyavarga', the chapters on Towns, Houses and on men, in the work Abhidana Vastukosa by Nagavarma in Kannada are very useful for tracing out the administrative condition of the time. The inscriptions of the Kalachuri period and other literature are used in constructing the administrative set up of the Kalachuris.

2. The King.

The king was all powerful and primarily a conqueror. The states in the south had all the features of the states in

the north.¹ The king's establishment was elaborate. The capitals and palaces were majestic. The ancient Indian kings attracted their people by the majesty and splendour of the Royal Assemblies (Durbara). Someswara describes the procedure of opening such assemblies. The king sent for the people, he having seated himself on the throne. The ladies sat at the rear of the throne. The various princes took their seats according to their ranks. The priest, clad in white dress, sat close to the princes. The ministers took their proper seats. The lords of the countries and the feudatories sat on the right and left of the king. The ministers exercised great influence over the king.² The following people were always expected to be ready to serve the king:- poets, singers, debaters, orators, readers, story-tellers, flatterers, music composers, musicians, heralds, players on the vina, drummers, dancers, actors, humorists, conversationalists, wrestlers, soldiers and others.³

It was the practice in ancient days for each king to have particular titles. We find the titles of the kings in the inscriptions of the Kalachuris. They continued the tradition of having the titles. Bijjala had the title "Tribhuvanamalla"; Sovideva was called "Rāyamurari", Sankama "Nissankamalla" and Ahavamalla "Rāyanārāyana." The common titles were

1. Kulkarni, C.M. Ancient Indian History and Culture, 1959, P. 226.

2. Ibid. P. 227.

3. Someswara - Abhilashitartha Chintamani. P. 311 ff. (Vide translation by Shyamsastri.)

Mahārajādhiraja, Paramamahesvara, Paramabhattachāraka, Kalanjarapuravaradisvara, Kalachuryakulakamalamārtanda. They adopted the practice of dating their reigns in the regnal years in which usually their records appear. Sometimes, they dated their reigns even when ruling as princes. Nissankamalla's records¹ of 1178 are dated in the third year, but we know that he succeeded only in 1177. Though Ahavamalla succeeded to the throne only in 1182, the records which belong to the period when he was ruling only as a prince, are dated in the regnal years. A record of Talikoti of 31st March 1180 is in the third year of Ahavamalla.² The royal insignia of the Kalachuris was the golden bull and they were worshippers of Siva. We are not sure whether they adopted their own era. But there is a record of Sovideva from Balligāve which speaks of the sixteenth Kalachuri year, of 13th April 1169.³ Enough evidence is not available to show that a new era was started by Bijjala, for the records of his successors are dated in their regnal years and not in any era.

The capital continued to be Kalyāni after Bijjala usurped the throne. Before Bijjala, the Kalachuris were in charge of Tardavadi 1000 (and their capital was Mangalivedhā) as feudatories. From the records of Bijjala and his successors, we learn that they frequently changed their capital and mostly back to

1. E.C. Vol. VIII, Sb. 431; A.R. 1937. App. F. 147.

2. A.R. 1930. App. E. 66; E.C. Vol. VII. Sk. 158 & 119.

3. E.C. Vol. VII, Sk. 92.

Mangalivedhā. This was a second capital and whenever they came on tour to the south they stayed here. Probably this was to maintain order and discipline. Under Bijjala this is the only place from where he is said to be ruling in 1166.¹ Again, in another record of 1166, he is said to be ruling from Bengara Nelevidu.² But Sovideva had several capitals in addition to Kalyāni and Mangalivedhā. Madeganūru Nelevidu was one of them, where he was ruling in 1171.³ Seleyahalli was another important capital, where he was ruling in 1172 according to a record from Bāpura.⁴ Especially in his reign, almost every year he was changing his capital - which indicates that the Kalachuri emperors inspected their dominions periodically. In 1168 he was in Mangalivedhā, in 1170 at Kalyāni, in 1171 at Madeganūr, again at Seleyahalli in the same year, at Kalyāni in 1173, and in 1176 at Mangalivedhā.

From their history, it transpires that they were engaged in subjugating the turbulent feudatories who often disturbed the peace of the country. Especially the Province of Banavāsī gave them trouble and the long distance from the capital made matters worse. Bijjala had to take forces thrice to subjugate the Fort of Gutti in 1158 and in 1163. Sovideva's reign was more peaceful and, but for a few skirmishes, we do not hear of any major battles. But Sankama appears to have taken his forces to conquer Hoysāla Veeraballāla. Thus, the Kalachuri kings were always

1. A.R. 1938. App. E. 68.

2. A.R. 1937. App. E. 63.

3. Karn. Ins. No. 9.

4. S.I.I. Vol. IX. Part I 295.

engaged in warfare and the subjugation of rebellious feudatories.

The Kalachuri kings had the custom of appointing their sons or brothers as viceroys of the southern dominions. We do not trace any revolts on the part of these princes who were in charge of the various provinces. Such appointments were made for the southern circle, which was the most vulnerable part of the empire. In the reign of Bijjala, Sovideva was in charge of the southern provinces between 1166 and 1168. For this period we have only one record of his, from Muttage, of 23rd June 1166.¹ Under Sovideva Mallikārjuna appears to have held the office of the viceroy, of whom we have two records from Indi Taluk,² Bijapur District. Ahavamalla's records are available from 1180 in Bijapur, Banavāsi and Nolambavādi,³ which show that he controlled these dominions as a prince. This system afforded a training ground for the princes to undertake State responsibilities when they would be crowned.

Regarding succession, generally, father was succeeded by his son; but among the Kalachuris, we find after Sovideva, his brothers succeeding him, one after another. There was real dispute for the throne after Bijjala, between his younger brother, Mailugideva and his son, Sovideva. Further, Mailugideva appears to have seized the kingdom and occupied

1. Karnataka Ins. No. 9.

2. A.R. 1938. App. E. 81 and A.R. 1937. App. E. 96.

3. A.R. 1930. App. E. 66; E.C. Vol. VII; Sk. 144; Ibid. 158; S.I.I. Vol. V, 856.

the capital for some time. It took some time for Sovideva to regain it. Again towards the end of Sovideva's reign, there was dispute between Sankama and Mallikarjuna, but here we are not definite whether the latter usurped the throne. Ahvamalla was the undisputed successor of Sankama.

The Kalachuri kings were tolerant monarchs in the field of religion. The only trouble we hear of is in the reign of Bijjala. The story of Ekānthada Hāmayyā clearly indicates his tolerance, and there he does not show himself to be a bigot, nor a partisan and decides the case impartially. Apart from these stories, this fact is clear from the various temples built by him or by his feudatories to Siva, Vishnu and Jina. It also indicates the amount of toleration extended by him to all the faiths. Even his successors, Sovideva, Sankama and Ahvamalla did not neglect the spiritual well-being of their subjects.

3. The position of the queen.

The queen exercised great influence and occupied a high position. In ancient Indian courts, the ladies of the royal family, including the chief queen, did not observe any purdah, and they could take part in public activities. This can be shown on two grounds. Somesvara, in describing the royal assembly, says that as soon as the king seated himself on the throne, the first to enter the hall were the ladies of the house, being carried in litters enveloped with cotton fabrics, attended by whisk bearers, the way being cleared of people by cane bearers.

They had to enter the hall beautifully dressed and adorned with flower garlands, exquisite scents and all their ornaments. They had to take their seats near the throne. Again, in an inscription of Sovideva,¹ from Kokatnur, Belgaum District, of 10th October 1174, it is stated that Sāvaladevi sang a 'dhromvitta' and the king, being pleased, permitted her to make a grant.

In the royal palace were ladies from Dravida, Lata, Mahārāshtra, Andhra, Gurjara and Kamboja. The 'antahpurah' or ladies' apartment appears to have been a separate section of the palace. According to a record of Sovideva, Rājadyaksha Revanayya was the accountant in the palace of the chief queen, Savaladevi.² Somesvara mentions the officer in charge of the ladies' apartments as 'Kāntādhikārinah'.

The chief queen perhaps had the right of making grants. From the Kokatnur grant mentioned above, we learn that she granted some lands to a temple, with the consent of the king given because of her skill in music. But the same record says that the king had it reconfirmed at her own request. We are not in a position to make out what this implies. The chief queen of Bijjala was probably Eechaladevi. His daughter, Siriyādevi, was married to Chavunda II of Sindas. We do not know who were the queens of Nissankamalla and Ahavamalla. The Kalachuri records give scanty materials as to the activities of the chief queens. "It (South India) is full of evidences to show the practice of queens managing

1. J.B.B.R.A.S. P. 269-281.

2. A.R. 1930. App. E. 81.

public affairs as efficiently as men."¹

4. Ministers.

The chief minister belonged, according to Somesvara, to a high class. He was pure, valiant, courageous, well versed in the science of morals and free from passion.² He was an expert in considering the expenses and the revenue of the State and checked the king who went wrong.^{2a} There were under the Kalachuris several ministers, some of whom played an important part and rendered all possible assistance to the kings. As a feudatory, Bijjala had a minister, Mailara Chamupa, according to a record of 24th March 1147, who made a grant to Sivalingadeva of Muttage.³ He was the lord of the army as well as the chief minister.⁴ In fact, Bijjala himself was the viceroy and the commander-in-chief of all the Chalukyan forces. It is clear from this, that both the posts of the chief minister and the lord of the army were generally held by one and the same person. The minister of war and peace under Bijjala was probably Soyavamarasa, according to a record of 10th April 1163.⁵ He is said to have fought in the Battle of Gutti. Another important minister under Bijjala was Dāsimayya Dandanāyaka, son of Haridevayya Dandanāyaka, who appears to have held several posts jointly. He was the commander-in-chief, the accountant, the

1. Journal of Karnatak University - Vol. IV, June 1960.
Halappa, G.S., Keladi Polity - its theoretical foundations. P. 54
2. Somesvara - op. cit. P. 41.
2a. Somesvara - op. cit. P. 42.
3. Karnataka Ins. No. 8. 4. Ibid. No. 10.
5. E.C. Vol. VIII. Sb. 568.

viceroy and the excise commissioner. From this it is probable that he was the chief minister. He granted, on 5th August 1165, to God Ramesvara for the better maintenance of food, permanent lamp, bodily enjoyment, repairs, food and clothing for the scholars of Muttage.¹

Under Sovideva, one of the most important ministers was Byālikeya Kesimayya, who was in charge of all countries attached to the treasury of the south. This shows that the Kalachuris sometimes appointed their ministers as viceroys of the southern provinces. Byālikeya Kesimayya's titles indicate his power and prestige and the number of posts held by him at the same time. He was the Mahāpradhāna, Mahāsāmanta, Senādhibahattaranīyogādhipati, Sarvādhikari, and Dandanāyaka. He was in charge of Tardavadi 1000, Hanugal 500 and Banavāsi 12000.²

Bijjayanāyaka was another important minister under Sovideva. Kesava Chamupa, son of Gopati Nayaka and Ballave Bai, was under Sovideva. He was a famous minister, who helped him in securing the throne.³ Sovideva, son of Ammana, one of the ministers, built the City of Ingalesvar and at his request Rāyamurāri granted the Village of Asagabala, according to a record of 1175.⁴ Mahāpradhāna Kumāra Bannidevarasa was another minister in charge of Sāgara, Hagarittige and the Elamela Nādu. These were only subdivisions and for each of them there were officers. Probably he was superintending over two or three subdivisions as one of the ministers. Mahāpradhāna Dandanāyaka Brahmadeva mentioned

1. Karnataka Ins. No. 12.

2. E.C. Vol. VII, Sk. 92.

3. Karnataka Ins. No. 9.

4. Ibid. 14.

above, was an important minister.¹ His uncle, Dandanāyaka Kesirajayya was Dandādhipa.

The chief ministers of Ahavamalla, according to a record from Balligave of 10th August 1181, were Lakshmana Dandesa, who was an officer in 1179, also known as Lakhmideva, ~~Dandanatha Chandugideva~~ and Dandanatha Chandugideva, who was the superintendent over seventy-two functions in 1179, Sovana Chāmapati, who was the Sarvādhikari, and Kavana Dandanāyaka, who was the leader of the army in 1179.² Another minister, Kesimayya Dandanāyaka, Hereggade of the female apartments, the great master of robes, was the ruler of Banavāsi 12000 under Ahavamalla.³ The ministers were designated by the title of Mahāpradhāna, Dandanātha and Chāmapati. Sometimes, the ministers held two or three posts. Usually civil and military affairs were combined in one person. The ministers were appointed as the viceroys or the governors to supervise the administration of the provinces, or of the subdivisions. They were faithful to the king, and from the history of the Kalachuris, we learn that especially Sovideva was well served by his ministers, and they were greatly responsible for the continuance of the Empire. Sometimes, in the capacity of ministers or viceroys, they made grants to the temples and the kings often made grants at their request.

4.A officers of the Kalachuris.

Several other officers in the palace are mentioned by

1. E.I. Vol. V. P. 26-28.

2. E.C. Vol. VII, Sk. 119 and I.A. Vol. V. P. 45 ff.

3. Ibid. VII, Sk. 144.

Someswara in his Abhilāshitārtha Chintāmani. Though we do not get reference to most of them in the Kalachuri records, it may be surmised that Kalachuris also continued to appoint them without making drastic changes in the administrative machinery.

Of them, the pūrohita (the chief priest) was an important person who wielded great influence in the palace.¹ Senāpati was another important officer.² He was a man of determination and intelligence, well versed in the four methods. As already seen, sometimes the ministers held the posts jointly. Mailara Chamupa was both commander-in-chief and minister under Bijjala. Another important minister, Dāsimayya Dandanāyaka, was also commander-in-chief under Bijjala according to a record of 1185.³ Kavana Dandanāyaka was the Senadhipati in 1179 under Sankama.⁴ who Kumara Bammayya was the Mahāpradhāna under Sankama, was also the commander-in-chief of all forces under Chālukya Someswara.

Tejugi, also called Tejirāja or Tejimayya, was another officer of the Kalachuri king, Rayamurari Sovideva in 1170 A.D. "The inscription furnishes a few details about him. He hailed from ^N Nandavātipura (Nandavādagi, Bijapur District) and belonged to Agastya Kula, being a descendant of the famous Desika Swami. He was chief secretary to the governor of Belavala Nadu and held sole authority over the great Agrahara of Kukkanur. He (Tejimayya) was governing the Māsavādi District from Dharmapura or Dambal in 1184-85 A.D."⁵ He was the general of Chālukya

1. Someswara - op. cit. P. 42.

2. Abhi Sloka 91. P. 46. Ibid. 91. P. 46.

3. Karnataka Ins. No. 12.

4. E.C. Vol. VII Sk. 119.

5. Journal of the Karnatak University, Vol. IV June 1960.

Desai, P. B. Avaradi Grant of Chalukya Someswara IV, 1186. (2 plates): P. 34.

Someswara IV.

Dharmadhikari was another officer probably in charge of charities. He was expected to be a man of high morals. Dandadhara was perhaps the chief justice. The accountant (Ganitavat)¹ was an officer in charge of accounts. Revanayya was an accountant to the Chief queen Savaladevi. Lekhaka was another officer who was expected to know all languages of all countries. He knew the revenue and expenses of the country.

5. Defence and Justice.

The forts formed the first line of defence. The king's military strength depended on the number of horses, elephants, chariots and infantry. We are not sure whether chariots were used. The elephants formed the real aid to the king and Someswara speaks at length of their diseases and the specialists who were appointed to deal with them. They were given good training. Usually, they were caught in the forests of Tripuri, Kosala, Srikshetra, Gowda, Vanga, Vindhya, Chitrakuta, Kurukshetra, Vajjikula and Parasika. Cavalry appears to have been used commonly in battles.

Of all the methods of international relations described by Someswara, Sāma was the best, Bedha moderate, Danda the worst. Sāma was impossible to be adopted with an enemy intoxicated with 'mada' (pride). The six types of Bedha are life, shame, dharma, desire for girls, bodily injury, and imprisonment.² For a person

1. Someswara - op. cit., P. 46.

2. Someswara - op. cit. P. 144.

who is licentious, the temptation of a girl is enough. Further, he speaks of several kinds of 'dāna' (gift), like country, ornaments, clothing, 'ratna' (jewels), and 'kanya' (girls).¹ If these methods were unsuccessful, of which dāna^{1a} was the best, danda was to be adopted.

Someswara says, "Dando rakshati maryadam dando dharman pravartayet." The chief aim of justice was the protection of Dharma, and where there was fear of justice, there was Dharma. The king was expected to enquire into the miseries of the people. In every case, the king was required to consult the 'smrithis' and after proper trial, and ordeal by fire, poison and water, judgment had to be delivered according to the place, time and condition of the prisoner.

6. provincial administration.

The Kalachuris supplanted the Chalukyas of Kalyani for a short period. They continued the same pattern of administration in their kingdom during this period.

The kingdom was divided into 'mandalams' (provinces), 'kottams' (divisions), 'nadus' (districts), and 'kurrams' (groups of villages).² Each province was placed under a governor, who was assisted by state ministers. The governors had under them officers called 'Mahāprachandadandanāyaka' (great august general),

1. Ibid. P. 147.

2. Ibid. P. 178. "Danam Srēyaskaram Srestam dānam
Sarvartha Sadhakam."

3. Kulkarni, C.M. - Ancient Indian History and Culture. P. 227.

'Sandhivigrahaāhikāra' (minister of peace and war). These ministers often held the offices of Mahāpradhāna (Chief Minister), in addition.¹

Ministers were appointed to supervise the provinces. Sometimes, two or three subdivisions would be under the control of the ministers. Byālikeya Kesimayya, under Rāyamurāri Sovideva, was in charge of Tardavādi 1000, Hanugal 500, and Banavāsi 12000. Kumara Bammdidevarasa was in charge of Hagarittige and Elamela-nādu. Sometimes, the princes were appointed as viceroys. Bijjala was raised from the position of a Mahāmandalesvara to that of a viceroy in the time of Tailappa III. Rāyamurāri Sovideva was in charge of Tardāvadi and other provinces, like Banavāsi 12000, in 1166 and 1168. Mallikārjuna was similarly appointed in the reign of Sovideva and two of his records are available from Tardāvadi. In addition to these, royal inspectors were appointed to supervise the provincial administration. In a record² issued in the sixth year of Bijjala from Balligāve, it is stated that royal inspectors were appointed to see that the government of Banavāsi was free from corruption. They consisted of Sridharanāyaka, Achannanāyaka, Chattimayyanāyaka, Malliyannanāyaka, and Tikkanayya, who were like five senses to the emperor. The inscription further says of them: "Benevolent to

1. Bharatiya Vidya Bhavan - "Struggle for Empire, Vol. V, 1957. Ghoshal, U.N., Political theory and Administrative Organization, South India. P. 279.

2. E.C. Vol. VII. Sk. 102.

others, in ministerial skill unmatched, able in detecting frauds, superior to all opposition." They must have been very powerful in the provinces. An important provincial officer was the person in charge of Hejjunka and Vaddaravula. He was, perhaps, the chief customs official. For Banavāsi 12000, in the year 1157, Māyidevarasa was in charge of this department. He granted customs dues on areca-nut, betel leaf and paddy, free from all imposts to God Pranavesvara.¹ In 1162, Bicharasa was in charge of Hejjunka and Vaddaravula.² In 1172, Dandanayaka Mahesvaradeva was in charge.³ Another officer was the Sunkavereggade. In 1158 A.D. the Sunkavereggade of Tardāvadi 1000 was Rāmadevayyanāyaka.⁴ The Senāpati was a another officer, obviously in charge of the forces. In 1159, the general of Banavasinaḍ was Billayya. The Senāpati was another provincial officer and Arasiyakere Abbagavunda was the Senāpati in Nolambavādi.⁵

The governors of these provinces were assisted by a chief minister, ministers for various departments, and a number of councillors with a chief councillor. The officers of Kesirāja, the governor of Banavāsi 12000, are mentioned in a record from Shikārpur Taluk.⁶ They consisted of Denarāja, and great councillors, chief of whom was Tikkarasa. Others were Mammarasa

1. E.C. Vol. VII. Sk. 190.

2. Ibid. 242.

3. A.R. 1932. App. E. 59.

4. ~~xxx~~ Ibid. 1937. App. E.45.

5. E.C. Vol. XI. Dg. 84.

6. E.C. Vol. VII. Sk. 123.

and Recharasa. There were also accountants. Those of Kesirāja were Chettirāja, Potarasa, Mahādevanāyaka, Nāchi, Soma and Govinda.

Another provincial officer was Heggade or peraggade, probably the chief of the Heggades of the subdivisions. In the year 1159, the Banavāsīnād Heggade was Dandanāyaka Kesimayya, who built a temple.¹ In 1159, the Banavāsīnād Heggade was Cholikeya Kesimayya.² In 1164, the pereggade in Sindāvadi was Nāmarasa.³ Another provincial officer was the Vaddavyavahāri. In 1162 A.D., Balleyanahani held this post.⁴ The superintendent of tolls was an important provincial officer and in 1162, Kallimayya was the superintendent in Kadambalike and Kogile.⁵

7. Provinces of the Kalachuri Kingdom.

"In the Kannada tract under Chalukya rule, the local administration was somewhat more complex. We hear of administrative divisions with numeral endings varying from 32,000, 12,000 etc."⁶ We have many such divisions in the Kalachuri Kingdom.

Over the provinces, sometimes, hereditary rulers governed and usually they held some important titles and were designated Mahāmandalesvaras. In some provinces, the governors often changed and do not seem to have held the posts permanently. The village or the Agrahara seems to have been the unit of

1. E.C. Vol. VII. Sk. 146.

2. Ibid. 181.

3. S.I.I. Vol. IX. Part I. 294.

4. E.C. Vol. VII. Sk. 242.

5. S.I.I. Vol. IX. Part I. 293.

6. A.R. 1933. App. D. 10.

6. Ghoshal, u.N. op. cit. p. 278-279.

administration, and in each subdivision or district, a capital town assumed prominence. For each province there was a capital. The following were the divisions.

Banavāsi 12000.

The capital city was Balipura. This was one of the major provinces in Banavāsinād and it was for some time under the control of the ruler of Basavūr 140. According to a record of Bijjala,¹ from Devagiri (Dharwar District), Basavur was in charge of Machidevarasa belonging to Jimutavāhana lineage.² Under him, Mahāpradhāna Hereggade Bannarasa was in charge of Banavāsi 12000. Except this, it was an independent province. The governorship was not hereditary.

Edevatte 70, Pallave 70 and Narivelige appear to have been mere subdivisions or Kampanas of Banavāsi 12000, but all these were under the control of one man, Nanniyaganga Permādi for some time. It also included Halve, Santalige and Yedadore.

Tardāvadi 1000.

It was a big province comprising the modern Bijapur District and continued as a province to a very late date in the history of Karnataka. A Mahāmandaleswara was in charge of it. Mungalivedhā was the capital city and Muttage was an important Agrahara in the division. Of the subdivisions, Hebbālu 12 was one, and in it were the important villages of Nāgahura and Manipur. Another subdivision was of 35 villages and the capital city was Kheda in charge of Prabhu Gāvundas.

1. A.R. 1933. App.D. No 10

Nāgarkhanda 70.

This province, ruled over by the hereditary rulers, the Kadambas of Banavasi, does not appear to have been under the control of Banavāsi 12000. It was an independent province and the capital was Bandānike. Sometimes, the ruler was also called the master of the Manneya. Puli 1000, controlled by its Odayapramukha (mayor) appears to have been a division of this province with the capital at Puli, and under this was Siyegeri, governed by its Pereggade (sheriff). Edenādu was another subdivision of Nāgarkhanda and under it was Jiddulige. Other subdivisions in Banavāsīnād were Tevarateppa, Kaladi 90 and Basur Kampana and it is not known as to who controlled these subdivisions.

Huligere 300.

The subdivision in Huligere 300 was Bannādhade 70.

Hannangal 500.

The capital was probably Ballaravidu and one of the subdivisions was Yelambi.

Sindāvādi 1000.

An independent governor ruled over this province and the capital was Kirtinārāyana Nagari. Its subdivision was Kandakur 24, and in it was the important village, Kosageyahalu. and Nolambavadi 30000, Kogile 500, Kadambalike 1000 were in charge of the one and the same ruler, a Mahāmandalesvara. Kongalinād was the subdivision of Nolambavada and in it was Bikkaga 70. Elamela 300, Hagarittige 300, and Sāgara were the subdivisions

supervised by a single governor and each in charge of an Adhikāri. Ballakunda 300, with its fort of Kurugodu, was another province.



Belavola 300.

This was another province of the empire and a dandanāyaka was in charge of it. The capital was Annigere, which was in charge of Pattanavereggade.

If the divisions or provinces were small, they were under the charge of one person. There were divisions and subdivisions. Two or three subdivisions were grouped together for administrative purposes. Those subdivisions resembled modern districts. They were called 'kampanas', which had their own capitals.

The Mahāpradhānas were in charge of subdivisions. Sometimes, the subdivisions were controlled by a single person. The subdivisions of Edevatte 70, Ballave 70 and Narivalige were in charge of Nanniyaganga parmādi. He was a Mahāmandalesvara and had some important titles. Mahāpradhāna Dandanāyaka Lakṣmideva was the governor of a division of 36 villages in Tardavādi 1000, in 1163.¹ There was also a pereggade for the subdivisions. For the division of 36 villages, in 1163, the pereggade was Nāgayyanāyaka.

8. Agrahāra or Village Administration.

The term 'Agrahāra' is a village or land assigned to the priestly caste for their maintenance.³ An inscription of

1. A.R. 1938. App. E. 14.

2. Ibid.

3. Rev. F. Kittel's Kannada English Dictionary, Mangalore (1894), P. 16.

26th December 1148 A.D., found at Bāgali in Harapanahalli Taluka of Bellary District relates that Bhattara Mādiyanna granted some plots of land to Seven Brahmanas engaged in conducting the worship of Kalideva and for services of the God.¹ Such instances make it clear that lands and villages were assigned to individuals for certain purposes. During the Kalachuri period also, such grants of lands to temples are ample. There were many such Agrahāras all over Karnatak during the rule of the Chalukya monarchs of Kalyāna.

"There were four kinds of Agrahāras (1) Single man's Agrahāras, (2) Agrahāras meant to further educational purposes, (3) Agrahāras where Brahmins, trained in the arms, lived, and (4) Agrahāras which were purely religious in character."²

As regards their internal administration, Agrahāras were self-governing units. The administrative body in an Agrahāra was made of Mahājanas. Sometimes, members of royal families administered. The Agrahāra or village or town was the unit of administration. "The unit of administration in the villages and towns was a group, and not an individual. The most important groups were those of merchants (nakarās), Brahmins (mahajanās), and farmers (gaundas). These different organizations came together on a number of occasions. We may describe such a meeting as a general assembly."³ In the Kannada tract, the

1. A.R. No.92 of 1904, S.I.I. IX (1) No.255, P. 27.

2. Karnatak University Journal, Vol. IV, 1960, Basava Raja, K.R., Agraharas in Mediaeval Karnataka, P. 107.

3. Journal of the Karnatak University, Vol. I, No.2, June 1957, Dixit, G.S., Group Organisation in Mediaeval Karnatak, P. 59.

towns and villages often enjoyed a corporate constitution."¹ There were assemblies of 1000 Mahājanās and smaller assemblies of 100 Mahājanās. These assemblies had officers called 'Ur-odeyas' (Mayors), Gaunda (Sheriff), or pereggade (Steward). "Such assemblies were ad hoc ones, which met for a specific purpose and had no permanent existence."² The Agrahāra or village was administered by the Mahāprabhu or Nalāprabhu or Prabhu, as he was variously called, with the help of Mahājanas, Nakaras and Gaundas (general assemblies). In 1158 A.D. the prabhu of Jaravatta was Naranadeva, who gave a grant to God Gavareswara, according to a record of 1158 from Bagewadi (Bijapur District).³ In 1160, the Nalāprabhu⁴ of Harihara was Sankagāvunda. The Prabhu of Mānigavalli in 1161 and 1165 was Mādhava. But sometimes, the Agrahāra or the chief town of a division was governed by the Odeyapramukha (Mayor) and by a Brahmin sheriff (pereggade). Puli was placed in charge of a mayor, while its subdivision, an Agrahāra, was in charge of the sheriff.⁵ The Nalprabhu of Tevarateppa was Lokagāvunda, son of Boppagāvunda and Chavikabba, in 1171. In 1174, the Prabhu of Gottakandike in the Hagarittige 300 Division was Nāgadeva Nāyaka.⁶ The Prabhu of Gudagere in the same division was Mahādevanāyaka.⁷ In Tardavādi 1000, the Prabhu of Tadavalige in 1175 was Vavarasa Basevarasa. The Agrahāra of Kummāsi, in the Division Elamela 300, was in charge of Mahāprabhu Srikarana Chakanayya. The Agrahāra

1. Ghoshal, U.N. - op. cit. P. 280.

2. Journal of the Karnatak University, Vol. I, No. 2, June 1957, Dixit, G.S., Group Organisation in Mediaeval Karnatak, P. 59.

3. A.R. 1931. App. E. 36.

4. E.C. Vol. XI. Dg. 35.

5. E.I. Vol. XVIII. 208 to 212.

6. A.R. 1930. App. E. 13.

7. Ibid. 31.

of Gadagu in Belavola 300 was controlled by the 72 Mahājanās, according to a record from Gadag Taluk, Dharwar District.¹ This indicates the democratic nature of the local government.

Of the officers in the villages or towns, Senabova was an important one. In the Agrahāra of Begur, the Senabova was Mādimayya. He was learned in all arts, purana, and nataka (drama).² Another officer, besides the senabova, was the Hereggade. In Belipura, the Hereggade in 1158 was Sāyiyana. Talara was another officer. The tax officer was an official of the town, and in 1163, the tax officer in Kadlevad was Aitarasa Sovarasa.³ The bazaar mayor or "Angadiur odeya" was an official of the town. In 1162 the bazaar mayor in Siyāgeri is mentioned.⁴ Pattanasavi was another official.

The part played by the Brahmins or the Mahajanās deserves special notice. In their presence, grants were made to temples and sometimes they themselves took part in the making of grants. At their command injuries done to the people by outsiders were redressed. Whenever cows were carried off or women molested by outsiders, they ordered some strong men in the city to take action. They were learned in the Vedās and the Vedāngas, and they took part in the administration of the villages. In fact, they acted as the representatives of the people and enjoyed a high position.

1. Ibid. 1927. App. F. 11.

2. E.C. Vol. VII. Sk. 18.

3. A.R. 1937. App. E. 33.

4. E.I. Vol. XVIII. P. 212 to 218.

Again, the part played by the gaundās and settis (merchants) cannot be forgotten. Sometimes the gaundās acted as the mahāprabhus and made grants to several temples. The settis built temples for gods and especially Vaishnava temples received ample support from them. But for a few disturbances, the villages lived in peace and plenty, administered by their own people. The mahāprabhu was one of their own and thus there was self-government in the villages. "The organisation which made for the continuity of life and tradition, held society together, and carried it safe through the storms and turmoils of political revolution," says Prof. Nilkanta Sastri, "was the autonomous self-sufficient village. It was the primary cell of the body politic and the vitality of its institutions is well attested by hundreds of inscriptions from all parts of the country."¹ "The Agrahāras were thus of great importance from the economic, social and cultural point of view in the history of Karnatak."²

The administration appeared to be stable and not affected by change of dynasties. Kalachuri administration marked the continuation of the Chalukyan administration, except minor changes of regrouping of provinces.

1. K. A. N. Sastri, A History of South India, 1958. (2nd Edn). P. 151

2. Basava Raja - op. cit. P. 114.

CHAPTER VIII.

Saivism, Jainism, and Vaishnavism.

A. Saivism.

1. Pasupatas.

Lakulisa was the originator of various branches of Saiva sects; Pāsūpata, Kalamukha, and Kapalika. Dr. D. R. Bhandarkar places him in the first century A.D.¹ But Sri R. G. Bhandarkar places his rise in the 2nd century B.C.² Prof. K. A. N. Sastry places Lakulisa in the Kushan period.³ Dr. Fleet gives a very late origin, the 11th century A.D.⁴ That Lakulisa rose in the early part of the Christian era may be accepted.

Lakulisa appeared as the last incarnation of Siva. He preached in Western India in the early centuries of the Christian era. The Vāyu Purana mentions the story that Siva, after entering a dead body in a cemetery, would be born as Lakulisa and he would have four pupils, Kusika, Garga, Mitra, ^{and} Kaurushya. An inscription of 971 A.D. in the Eklingji Temple reads thus: In the country of Broach, Sage Brigu, being cursed by Murabhind, propitiated God Siva, who, in the very presence of the sage, incarnated himself with a club in his hand. There is a temple

1. J.B.B.R.A.S. Vol. XXII, Bhandarkar, D. R., An Eklingji Stone Inscription and the Origin and History of Lakulisa Sect. P. 158.

2. Bhandarkar, R.G., Vaishnavism, Saivism, and Minor Religions, P. 117.

3. Sastry, K.A.N., Cultural Heritage, Vol. II, A Historical Sketch of Saivism, P. 26.

4. I.A. Vol. XXX P. 1-2.

dedicated to Lakulisa in this village.¹ Many villages are found in Rajputana, holding a club. The "Chinve Prasasti" inscription says that Siva became incarnate as Bhattāraka Lakulisa and dwelt in Lāta Country.²

The followers of Lakulisa fall into four divisions: Pāsūpata, Kālāmukha, Mahāvritadhārin, and Kāpālikas. The Pāsūpatas appear to be the oldest. R. G. Bhandarkar says, by "Lakulisa was the general name/which the Saiva Sect was called and the specific name, Kalamukha, is associated with the general name in one case The other general name, Pāsūpata, arose by dropping the name of the human individual, Lakulisa, and substituting that of God Pāsūpati, whose incarnation he was believed to be."³ Dr. Mahadevan says, "In an inscription dated 1178 A.D., one ascetic is described as an ornament to the Lakula School, and another is referred to as "a hand of Lakula". Another inscription, dated 1103 A.D., speaks of Somesvara Śūri's contribution to the Lakula doctrine. A third inscription dated 1177 A.D. calls certain ascetics upholders of Lakulagama-samaya."⁴

2. Kāpāla and Kalamukhas Sects.

The extreme forms of Saivism are those of the Kalamukhas and Kāpālikas, but a sharp distinction does not appear to have

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1. A. R. Survey. 1906-7, Bhandarkar, D. R., Lakulisa. P. 179-182.
 2. J.B.B.R.A.S. Vol. XXII, Bhandarkar, D. R., op. cit.
 3. Bhandarkar, R. G. op. cit. P. 117.
 4. Bharatiya Vidya Bhavan - Struggle for Empire, Mahadevan, T. M. P., "Saivism", P. 444.

been made between them. They were the exponents of Lakulisa, and appear to have been very old sects. The Sanskrit drama, 'Mattavilasa prahasana', by Mahendra Pallava criticises the excesses committed in the worship of Siva. According to Prof. K. A. Nilakhantha Sastry, "The gruesome manifestation of Siva in the ^{form} of Pasupata and Kalamukha sects are amply attested by literature and inscriptions." ¹ Bana refers to Bhairavesvarāchārya in 'Harshacharita'. Further, Sankara, it is said, barely escaped with life from the hands of these horrible worshippers of Siva. In South India, Kanchi, Tiruvorriyur, Melpadi, ^{and} Kodambatur, were some of the strongholds of these sects. ² Thus, the Kālāmukha Sect must have come to prominence in the Deccan and South India very early. It must have had influence in North India also in the 6th century, for 'Harshacharita' mentions Bhairavesvara going to Thalsvar. By about the 9th century, it became an influential sect in Karnataka, and temples came to be built, in which the Kālāmukhas became priests. The 10th, 11th, and 12th centuries may be said to be eventful in the history of the Kālāmukhas. The Kalachuris also were influenced by Kālāmukha Saivism and under their patronage it progressed. Probably, there was a temporary set back in the 12th century owing to the rise of Virasaivism in Karnāṭaka and it is held by some, that the Kālāmukha priests were converted to Virasaivism. But any way, it did not die out completely from the history of Karnāṭaka.

1. K. A. N. Shastry - Cultural Heritage, Vol. II. Historical Sketch. P. 27.

2. Ibid. P. 27.

The Kāpālikas maintained that if a person knew the essence of six marks, used them skilfully and concentrated his mind on Parvati, he would attain the highest bliss, and would be free from transmigration. The marks are: a necklace, an ornament, a crest jewel, ashes, and the sacred thread. The Kālamukhas held that the following are the means of attaining happiness in this world and salvation in the next;¹ (i) eating food in a skull, (ii) besmearing the body with the ashes of a corpse and eating the ashes, (iii) holding a club, and (iv) worshipping God as seated in a pot of wine. They also maintained that people of other castes could become Brahmins by performing certain rites. The Kapalikas ^{worshipped} ~~worshipped~~ God with the blood of man, believed in Bhairava and drank wine. Srisaila was one of their important centres. God Rudra ~~was~~ portrayed as an ideal image with his wife, Chandikā, wearing a garland of human skulls, and as being pleased with human sacrifice and wine.

"The religious devotion of these outlandish sects was reserved for the horrid God Bhairava with his wife Chandikā wearing a garland of human skulls and requiring human sacrifices and offering of wine for his propitiation. It is unnecessary to give any further details about the horrible, almost demoniacal, practices of these sects, which form a ghastly picture of the wild aberrations of the human intellect and spirit."² We do not know when exactly they spread to Karnataka. It is true they had become prominent under Chalukyas as we find several temples and Kalamukha priests in them.

1. Bharatiya Vidya Bhavan - Struggle for Empire, Vol. V, 1957. Muzumdar, R.C. - Kapala and Kalamukha Sects. P. 458.

2. Ibid. P. 458 - 59.

3. Religious and Social Environment.

A number of Saiva and Sakta cults were widely practised in the Deccan and the South for several centuries prior to Basava and some of them continued even after him. There is enough epigraphic and literary evidence to show that Kashmir Saivism, Saiva Siddhanta of the South, Pasupatas, Kalamukhas and Kapalikas of the Lakula School, Bhairaves, Bhaktas, and cults of Nathas and Siddhas were dominant in mediaeval Karnatak. Of these Kalamukhas and pasupatas were probably more predominant than others. We learn from a number of inscriptions that Kalamukha saints were worshipped by Mahajanas of villages and that they lived in mathas, conducted vedic classes and were strict in their religious practices. The chief of the matha was invariably a naisthika brahmacari (celebate). These mathas seemed to have been in course of time transformed into Virsaiva mathas. Most of the mathas still conduct Vedic classes and preach Saktivisistadvaita.¹ Pasupatas and other Siddhas practised austere penance and several other difficult vows and rules. Kapalikas, however, seem to have been a sect of believers in sacrifices - human and animal. Their most characteristic feature was the Chatrapuja followed by indulgence in wine, flesh, fish, grain and sex. Srisailla was a principal sect of this sect. Even today, it is regarded as the holy place of all Saivites. Matha cult was also a prominent Sakta cult believing in the supremacy of Siva and Sakti and following several difficult practices.

1. Nandinath; Ibid. P. 8-9. For more and recent material see: Krishna Rao, K., Karnatakada Lakula Saivara Itihasa, Karnatak Research Institute, Dharwar, 1955.

They were devotees of Siva, whom they called Niranjana, Sunya, Anadi, Adinath etc. They believed that each one of them, after initiation, was "God in the Universe of his body," and therefore, did not believe in external god. Rudraksha, Vibhuti and Trisula constituted their external equipment. The customary disposal of their dead is by burial in a seated posture with the legs crossed as in meditation.¹ The Lingayats follow this practice even today. They have also adopted the Natha-technical terms, such as, Sunya, Niranjana, Anadi, Mahesvara and others. The Saiva Siddhanta has given them the concepts of Pati, Pasa, Pasu, and Mala.

All these and other Tantric cults claim their origin and justification in the Agamic or Tantric texts. The ancient texts can be broadly arranged into three groups, i.e., Karna Kanda, Brahma Kanda, and Upasam Kanda. The first group deals with the training of physical body, second one with intellect, and the third one with emotion. These Tantras prescribe several methods for acquiring yogic powers, happiness, powers of healing, or power to destroy or harm others, etc. While it is difficult to judge their efficacy now, it is necessary to remember that they were in vogue since the Vedic times, they were held in equal veneration, and thousands had practised several varieties of Tantra and numerous miracles, feats, physical and intellectual, have been attributed to them. Such methods are not always utilised for

1. Vide Sukumar Sen: Natha Cult, P. 280-290, in "The Cultural Heritage of India," Vol. IV, 1956. Refer to several articles in the same, for a fuller idea of the Tantric cults and their evolution. For the spread of the Sakta cult in Karnatak see: Desai, P.B., Op. cit., p. 68-73. Also see Bhandarkar, op.cit.

welfare of society, neither are they always moral nor even civilised. The dangers of such methods were seen by early thinkers and at least some of them have made efforts to minimise their evils and some others have tried to give them altogether a new character and employ them for the promotion of the cult of devotion. Sankar, for example, was a great philosopher and a devotee as well. He wrote a commentary 'Prapanca Sara' on Tantric texts and gave a respectable place to the worship of Devi and made Cakra, her symbol. A Tantric text, Saundarya Lahari, is also attributed to him. In his own Sringeri Math, the presiding deity is Sarada, enthroned on a Sricakra. He is also described as Sanmatasthapanacharya, i.e., the acharya who founded the six cults of Saiva, Sakta, Vaisnava, Saura, Ganapatya and Kaumara.¹ According to Anandagiri, Sankara met some of the Kapilikas and argued with them. He is also said to have brought to civilised way of life several sects of people who, claiming to be devotees of Mallara Linga, were imitating the life of dogs, intimately associated with that deity. Likewise, Madhva and Ramamuja also were great devotees, and they also have written Tantrasar and pancaratra Vivecana respectively, two commentaries on Tantric texts. We are, however, not able to appreciate their civilising mission as the comprehensive history of social changes is yet to be written.

The purpose of all this discussion is to emphasise the civilising aspect of religious or sectarian movements. The great acharyas purified the methods of Tantric practices and

1. Vide K. V. Venkataraman: Sakti Cult in South India, in "Cultural Heritage of India", IV, P. 252-259.

elevated those sects to the level of civilised people. All types of unclean and uncivilised practices were condemned and their followers were reformed and brought under Varnasrama system. In spite of such efforts, it is clear that several thousand people must have been practising such cults in Basava's time. Even when Sakti was elevated to the highest status of Sarda (Sarva Vedantārtha-prakāśini Brahmadevīyā Saradā) by Sankara, villagers continued to worship her in her cruder forms as Durga, Dyamavva, Mari, Kali, Bhavani and Candi, offering her sheep, fowl, buffalo etc., till very recently. There were also, at the time of Basava, large numbers of tribes which must have remained outside the civilized social system of continuing to follow several types of obscure and barbarian cults.¹ In one of his Vachanas Basava refers to such type of spirits:

Marayya, Birayya, Antara-Bantara,
Kalayya, Marayya, Dulayya, Ketayya.

These dwell in barren hillocks, on the wayside, in wells and tanks, in shrubs and trees, in the midst of villages and squares of towns, and in the large banyan trees; and they want gifts of:

Milch buffaloes, little babes, pregnant women,
women in confinement, young girls, newly weds.

These gods beg and fill their bellies.

To these hundred mud-pots, one stick - refuge in Kudala
Sangama is sufficient.

Here again we feel the dearth of definite historical

1. See Basavanal - Vachana No. 557, P. 146.

evidence. But even today, the total number of tribal peoples is estimated to be about twenty-five millions. They are living in the most inhospitable regions of the country and have several types of religious beliefs.¹ There are again several millions of semi-civilised tribals, such as, Gonds, Bhils, Lambanis etc. Therefore, it is no wonder that in the twelfth century, their number was several times bigger than this. "Karnatak was then all but a spiritual waste land pathetically waiting for the life-giving rains of authentic faith."²

Such was the social and religious environment in which Basava and Virasaiva teachers found themselves. Their teachings became more meaningful against this background. There is enough evidence to show that Basava continued the good work of the great acharyas and that perhaps, he succeeded to a great extent.

B. Jainism.

The date of introduction of Jainism to the South is connected with the migration of Bhadrabāhu along with his disciples, who predicted a famine of twelve years in Magadha. Bhadrabāhu advised his followers to spread Jainism far and wide. Chandragupta, his royal disciple, protected him to the last. Bhadrabahu died in about 297 B.C. and this may be taken to be the date of introduction of Jainism in the South. Jainism

1. Tarak Chandra Das - Religious beliefs of the Indian Tribes in Cult, Heritage of India, IV, PP. 421-432.

2. Basavanal, S.S. and Dr. K. R. Shrinivas Iyengar, Musings of Basava. 1940, P. 10.

gradually became a dominant faith in Karnāṭaka for nearly twelve centuries. Dr. B. A. Salatore says, "It is essentially the history of a sect (Jainism), which, having sought shelter in Karnāṭaka from a grave calamity that had overtaken it in its own home in the north, rose to unrivalled brilliance in the land of its adoption, not only in the field of letters, arts and religion, but in the dominion of politics."¹

Jainism guided the destinies of many of the royal families. Jain Gurus, instead of being the mere exponents of Jainism, became the creators of kingdoms. This was responsible for the spread of the faith in Karnāṭaka. Sravanabelagola, Kopana, Balligave, Kuppatur, and Banavāsi were some of the strongholds. Kolhapur was an important centre of Jainism. "Tailapa of Western Chalukya Dynasty patronised the Jain poet, Ranna. The next king, Satyasraya, received spiritual guidance from a Jain teacher named Vimal Chandra Pandita. Many other kings of this dynasty, Jayasimha II, Someswar I and II, and Vikramaditya VI, showed favour to the Jain faith by patronising Jain writers and giving lands to Jain teachers and Jain temples or settlements (Basti or Vasadi)."² Hoysala, Viraballala and Narasimha III had Jain saints as their spiritual ancestors. Jainism received patronage from all classes of people. In the twelfth century, the Hoysalas

1. Salatore, B.A., Mediaeval Jainism with Special Reference to Vijayanagara Empire. Ch. I. P. 1.

2. Bharatiya Vidya Bhavan - Struggle for Empire, Vol. V, 1957. Jain, H.L. Jainism in the Deccan and South India, P. 429.

were responsible for its spread. "The Hoysala kings personally professed Jainism and by their active support and patronage, Jain temples and other institutions grew and benefited immensely in the South."¹ An inscription in Bhandarabasti of 1159 at Shravanabelagola says that King Narasinha paid his respects to Gomateswara and also gifts to Chaturvimeati basti erected by Hulla, a Hoysala general.² A damaged stone inscription of Kalasapura of 1176 describes the construction of a Jain temple at Dwarasamudra called Viraballalajinalaya.³

Vishnuvandhana Hoysala, though he had changed his faith from Jainism to Vaishnavism, continued to be benevolent towards Jainism. He paid his devotion to the Jain saint, Sripala Traividyadeva, built the Jain abode at Chalya, and made suitable grants for repairs of Jain temples as well as for the maintenance of Jain Saints, in 1125.⁴ Belur stone inscription of 1129 records that he made a gift to the Malli Jinalaya.⁵ In 1133 A.D., he granted a village to the Parsvanati Temple in the capital, Dwarasamudra.⁶ In the latter half of the twelfth century, Jainism appears to have suffered a set back due to the rise of Virasaivism and emergence of Virasaiva teachers, especially in the Deccan. The story of Ekāntada Ramayya shows that there was bitter enmity between Jainism and Virasaivism.

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1. Jain, H. L. Op. cit. P. 430.
 2. E.C. Vol. II 349, Bhandarabasti Inscription of 1159. P. 153.
 3. M.A.R. 1923, P. 39-40.
 4. E.C. Vol. V 149, Bhairadeva Temple Stone Inscription, P. 190.
 5. M.A.R. 1911, P. 43.
 6. E.C. Vol. V 124, Parsvanath Basti Inscription, P. 83.

Jains appear to have received scanty support from rulers and Jainism became weak for a short time.

The Virasaiva Purāṇās are unanimous in asserting that Jainism was entirely destroyed, but we cannot believe it was completely annihilated. Bijjala was a tolerant monarch and followed a policy of protection towards Jainism. Although the patronage of epigraphic evidences are scanty regarding kings towards Jainism, the Kalachuris did extend patronage to the declining faith of Jainism. They built some Basadis (Jain temples) and supported others by grants. But it was undoubtedly a dark period for the faith. On the literary side, Jainism continued to flourish. Jain style was very popular. This proves the continuance of Jainism as against the claims of Virasaiva Purāṇās to the contrary.

C. Vaishnavism.

Though the Kalachuris were Saivas, they did not neglect to patronise Vaishnavism. The last king, Ahavamalla, had the Vaishnavite title 'Rāyamurari'.^{nārāyaṇa} Many Vaishnava temples were constructed and protected by the Kalachuri monarchs, their officers and Shettis. In 1162, the Superintendent of Siyageri 100 and Reviyakka granted money to the Temple of Keshava at Nagarkhanda. A dwelling for the priests was purchased and granted. The Mahājanas of Manigavalli and Karanams granted a plot of land to God Chennakeshava in 1165 A.D.² Chaundishetti, Nachishetti

1. E.I. Vol. XVIII. P. 208-222.

2. E.I. Vol. V, P. 23-26.

and Madhavashetti purchased eighteen mattars of land and granted it to Chennakeshava.¹ The king, Sovideva, granted the village of Maniyur to the Chennakeshava Temple in 1170.² A record from Bagewādi, of 1170, tells us that Rājādhyaaksha Revanayya, Accountant to queen Sāvaladevi, built a temple for Chennakeshava.³ Artisans made a grant of money to God Abhinava Prasanna Keshavadeva in 1179.* Narayana Bhatta, a Vaishnavite, was in the court of Bijjala, monarch, who was a Saiva. Vaishnavism received protection from the Kalachuri kings as they were tolerant in matters of religion.

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1. A. R. 1927, App. F.
 2. Ibid. 1930, App. E. 81.
 3. Ibid. 1927, App. F.

CHAPTER IX.

Virasaivism.

1. Origin of Virasaivism.

"Virasaivism means the Saivism of the Stalwarts or heroic Saivism. The name serves to distinguish the Virasaivas from the three other classes, namely, the Samanya, Misra, and Suddha-Saivas. The first two of these classes worship Siva and also Vishnu, while the Suddha- and Vira- Saivas worship Siva alone. The Linga they wear on their person distinguishes the Virasaivas from the Suddha Saivas. Hence the name "Lingayats" is also applied to them and the cult itself is called "Lingayata".¹

Traditionally the origin of Virasaiva religion is traced to five legendary acharyas or Siddhas - Revena, Marula, Panditaradhya, Ekorama and Viswaradhya. Born out of the five faces of Siva, they established five mathas in Balehalli, Ujjayini, Srisaila, Kedara and Kasi. The word Virasaiva, however, first occurs in a work of about the thirteenth century.² It is essential to stress that Virasaivism and Lingayatism are not identical. Virasaivism is a branch of Saivism within the Brahminic system. As Prof. Sakhare points, "Virasaivism is more extensive and a genus. The word Lingayat is less extensive and a species."³ The word Lingayat or Lingawanta is not used in Sunya

1. Mahadevan, T.M.P. - op. cit. P. 447.

2. Dasgupta - History of Indian Philosophy, Vol. V, Cambridge, 1955. P.44.

3. Sakhare, M. R. - History and Philosophy of Lingayat Religion, Belgaum, 1942. P. 1-8; Dasgupta, Ibid. P. 42-47.

Sampadane, the basic text for the Saranas of Anubhava Mantapa. However, Basava is not generally regarded as the founder of Virasaiva religion nor of Lingayat Sect,¹ though Sakhare and Kumaraswami insist that Basava alone was the main inspirer and founder of Lingayat Sect.² In Sunya Sampadane, we are told that Basava was the creator of (Karta) of Linga and Jangama.³ In Telugu land also, Virasaivism had gained sufficient strength before Basava. This goes to prove that Basava was not the originator of the faith. There were Virasaiva poets, heads of religious establishments and Saranas during the period of Nannayabhatta, with whom the Telugu literature began. Basava is known only through his Vachanas and no work of his on philosophy or Siddhanta is yet available. Dr. Fleet refuses to believe that Basava could be a founder of any religious sect.⁴

It is difficult to say when Virasaivism was branched off from Saivism. Dr. C. Narayanrao says that Saivism was divided into Vāmasaiva, Dakshinasaiva, Misrasaiva and Siddhanta Saiva. The last one is Virasaivism. Virasaivism appears to have been an extreme form of Saivism. Dr. S. K. Iyengar says that Virsaivism is only a branch of Saivism. Extremity may be of two kinds, physical immolation or devotion. Saints, like Kannappa, resorted to the most horrible practice of plucking out their eyes and in this respect, the Kalamukhas were no better. The other aspect, Bhakti (devotion) and love of God is the core of Virasaivism. Devotional

1. Nandimath, S.C. Hand Book of Virasaivism, L.E. Association, Dharwar, 1942, P.

2. Sakhare, M.R., op. cit. 3. Sunya Sampadane of Golar Siddha Viranna Odeya, edited by Bhoosana-math, S.S. Belgaum, 1958; edited by Halakatti, P.G., Bijapur, 1930, P. 84-85 and 106.

4. E.I. Vol. V., P. 245 ff.

love already existed in Saiva, Bhagavata religions. This aspect formed the core of Virasaivism. It was only a branch of Saivism. Virasaivism must have branched off several centuries before Basava.

Anubhava

2. Ambhava Mantapa and tenets of Virasaivism.

Basava,¹ a minister (dandanayak) of Kalachuri Bijjala,² was a great devotee of Siva and strove hard to popularise Saivism by propagating its main tenets through Kamada as also by introducing several simpler and easier rituals and practices. His followers are known as Lingayats and constitute the single largest community in Karnatak, and are also found in all parts of the Deccan in considerable numbers.

By his liberal patronage, mystic powers and saintly life, Basava attracted thousands of devotees to Kalyana, the capital of Bijjala, and also a great centre of education and religion. Basava used to preach and discuss in the gatherings of these devotees, some of whom were great saints, mystics and scholars. This assembly is called Ambhava Mantapa (Basava Purana V, 74) and Siva Tattva gosthi, Vichara Mantapa, Prakas Mantapa, Jnana Prakas Mantapa, Dharma-gosthi, Maha-mane etc. in the Virasaiva Puranas and Vachanas, the sayings of Basava and other saints (Saranas).

1. Some details of his life are given in Fleet: Dynasties of Kanarese Districts, Gazetteer Volumes of Dharwar, Belgaum and Bijapur and Basava Purana and Cenna Basava Purana, summarised by Rev. Wurth in B.B.R.A.S. J. Vol. VIII, 1864-6, P. 65-221.

He is now placed in the period 1130 to 1167 A.D. vide Govind Pai: Basavashvarana Kala Nirnaya Muru-Panyasagalu, Kannada Research Institute, Dharwar, 1940.

2. Bijjala ruled as Mahamandalesvara from Mangalavada (1140-1162) and as Emperor from Kalyan (1162-1167). See Desai, P.B.: Karnatakada Kalachurigalu, Kamada Research Lectures, 1951, P. 31-45.

The collection of these sayings (Vachana-Sastra) is regarded as the only reliable source for Virasaiva religion. Vachana-sastrar, at least, the bulk of it was the result of the discussions held in this Anubhava Mantapa, though a few vachanas can be found in the pre-Basava period and the Vachana tradition was continued till the end of the eighteenth century. In all, there are more than two hundred famous Saranas and the traditional number of vachanas is said to be "twice-eighty crores!" Only a fraction of this colossal output has survived.¹

The Mantapa seems to have been remarkable in its composition. It drew devotees from various parts of India and from different classes and professions. Harihara, a junior contemporary of Basava and his first biographer, mentions saints from Chola, Pandya, Kerala, Gauda, Malava, Lala (Lata), Kalinga, Maharashtra, Tuluva, Maleyala, Telugu, Simbala and Kashmir.² This list appears to be traditional rather than a historical statement. P. G. Halakatti, a pioneer of research in this field, gives the names of several saints from different parts of our country:³

1. The publication of these Vachanas in systematic compilations was started recently by P. G. Halakatti. See Vachana-sastra Sara, 3 Vols., 1931-39. Basavana - Basavannanavara Satsthala Vachanagalu, 1951; For Eng. Trans. of some Vachanas see: M. Venkatesh Iyengar, "Sayings of Basavanna" in Q.J. of Mythic Society, Vol. XXII, P. 28-44; Basavanal and K. R. S. Iyengar; Musings of Basava, Dharwar, 1940. For Vachanas of Anubhava Mantapa, see Sunya Sampadane, Ed. by P.G. Halakatti, 1930 and Bhoosnarmath, S.S., 1958. A critical appreciation of Vachanas is to be found in R. R. Diwaker's Vachanasastra Rahasya, Dharwar, 1936.
2. See Basavaraja Ragale of Harihara (Ed. T. S. Venkannayya, Mysore, 1938), P. 57.
3. See introduction to P. G. Halakatti's 'Siva Saranara Charitragalu', P. 43-45.

Maharashtra: Urilinga Deva of Kandhara, Urilinga Peddi, Kalawwe, Kolambe of Kolambe, Kumbhar Gundayya of Bhalki, Vaijawwe of Parali.

Andhra: Ramayya of Bhimavati, Kadiraramayya of Kadir, Kemmavve, Annaladevi, and Sripati Pandita of Bejawada, Vemana Radhya of Palkurike, Marayya of Tangaturu, Choudayya of Kotagiri, Masanayya of Lingapalli, Sakalas Madras of Kalkurike.

Tamildesh: Madar Cennayya of Kaneri, Pittavve, Mereminda-deva of Tiruvaruru, Surambe of Porandala, Sivapriya Naci of Cendur.

Malayal: Goggavve of Avaluru, Bhadrageyaka of Kolugatte, Caramaraya of Kudugaduru.

Orissa: Sujnanideva of Karnikopur, Nannayya.

Banaras: Mancanna, (Shivalenka).

Gujarath: Adayya of Sivapura, Soddala Bacaras.

Kasmir: Mahadevraj (Molige Marayya) and his queen, Mahadevi, Bontadevi of Mandavyapur, Chikkayya Nijalinga.

In addition to these, about forty names of saints of Karnatak, both men and women, are mentioned. Some of them, like Ekantada Ramayya and Dasimayya, are mentioned in the inscriptions. While it is difficult to accept the correctness of this list, it is not impossible that saints from distant parts, such as, Banaras and Kasmir could have gone to Kalyan. However,

a break up of the list according to class, caste and professions would be still more impressive.

Mahadeva (Marayya), an ex-ruler from Kashmir,
Mahadevi, his queen,
Sakalesa Madarasa, a king from Kalkurki (Andhra),
Basava and Chenna Basava - ~~Basava~~ ministers of Bijjala,
Adayya - wealthy merchant of Gujarat,
Jedara Dasimayya - a weaver,
Sankara Dasimayya, a tailor,
Madivala Macayya, a washerman,
Medara Keteyya, a basket-maker,
Ambigara Caudayya, a ferryman,
Hadapada Appanna, a kit carrier of Basava,
Dakkeya Bommanma, a drummer,
Turugatti Ramanna, a cowherd,
Sunkada Bankanna, a tax gatherer,
Kinnari Bommanma, a goldsmith,
Okkala Muddayya, a farmer,
Jodhara Madanna, a soldier,
Dohara Kakkayya, a tanner,
Madara Chennayya, a cobbler,
Talawar Kamideva, a village servant,
Ganada Kannappa, an oil miller,
Vaidya Sanganna, a physician,
Kirata Sangayya, a hunter,
Nuliya Candayya, a gross rope maker.

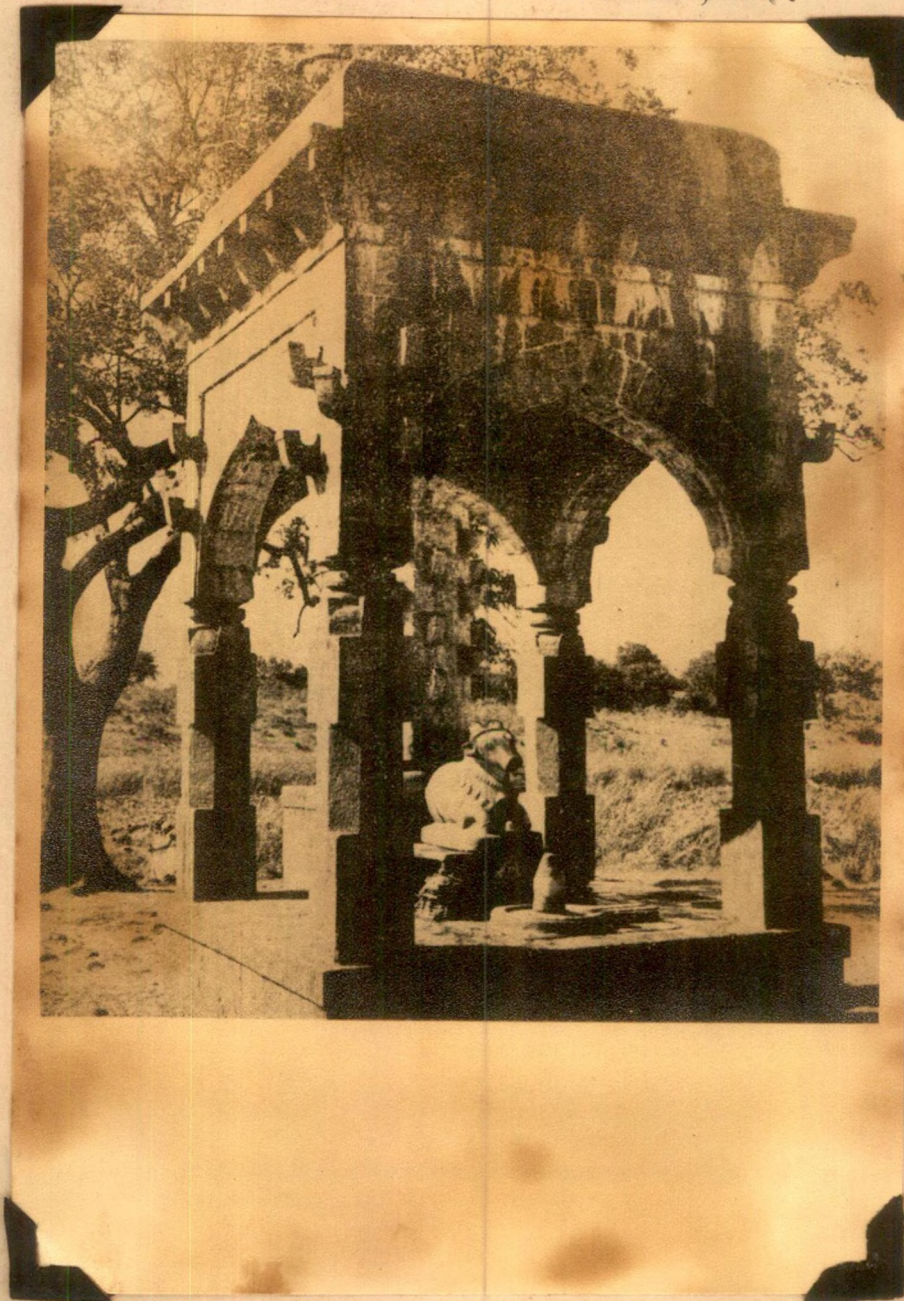
In addition, there were great mystics, like Allama Prabhu of Banavasi, Siddharama of Sholapur, Ekantada Ramayya of Ablur (Dharwar), Goraksa of Sri Parvata, and also a number of ladies, such as, Mahadeviyakka, Lakkamma, Muktayakka, Nagalambike etc. There were also a few other mystics who had taken vows (Kayaka) of Suji (needle), Kannadi (mirror), Kadiru (long needle of the spinning wheel), Ayadakki (pick-up rice) etc.

Some of these were senior contemporaries of Basava, while a few others seem to belong to a later period.

Basava was the chief patron and host to all these Saranas and their numerous followers. Caves were cut in hills around

PLATE NO: 1.

'EXPLORATION OF BASAVAKALYĀNA.'

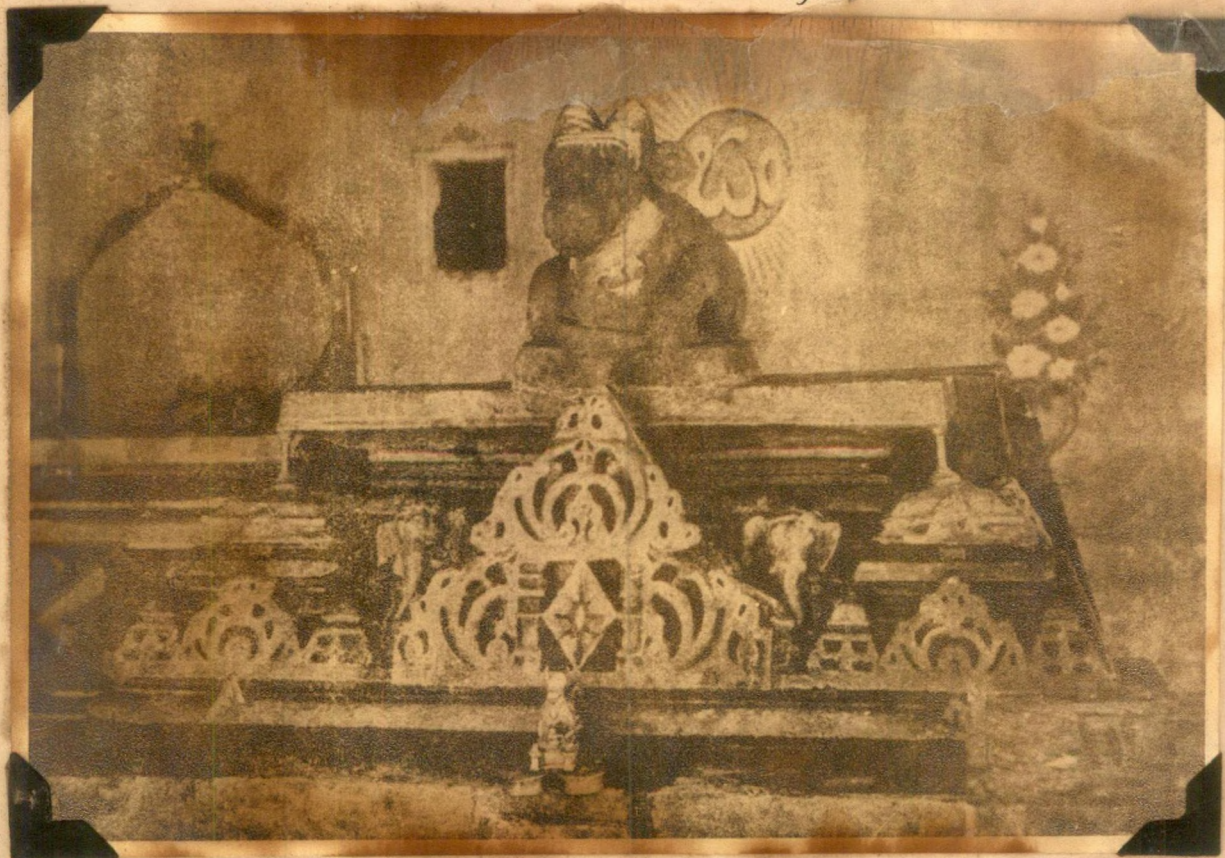


BASAVAKALYĀN: MEMORIAL OF THE

VIṚAŚAIVA SAINT MADIVĀLA MĀCHIDĒVA .

PLATE NO: 2.

'EXPLORATION OF BASAVAKALYANA.'



BASAVAKALYĀN: RENOVATED PLATFORM CALLED
PARUSACATTI WHERE BASAVĒŚVARA, ACCORDING TO
TRADITION USED TO SIT FOR DISTRIBUTING AIMS.

the City of Kalyana.¹ Food and dress were given freely to thousands every day. (The traditional number is one lakh and eighty thousand jangamas.) Discussions were held and a record of Vachanas was properly maintained. It is needless to point out that many were attracted by the liberal charity alone. Nevertheless, those who participated in the deliberations of the Mantapa seem to have been scholars, ascetics, and mystics of a very high order. A passage from Dr. R. D. Ranade, brings out clearly the greatness of this august assembly.

"The institution of the Anubhava Mantapa or the Assembly Hall of Spiritual Experience at Kalyan in the District of Gulbarga, when King Bijjala was ruling in the twelfth century, was a sanctuary, in which gathered aspirants and devotees for filling the heavens with the praise and glory of God's name. At the portals of this spiritual assembly every earnest seeker after divinity brought in all humanity, his own spiritual experience, and occupied the place in the assembly to which his spiritual experience entitled him. One of the chief aims of that institution was to democratise religion and free it from the fetters of ritualism and visionary theorizing. It wiped out all distinctions of caste, creed and sex, and held aloft the dictum that one's own appointed work, done in the spirit of dedication (Kayakave Kailas) leads to heaven. Every member of this spiritual brother-

1. After a recent exploration, relics of the following important monuments are found: Seat of Allama Prabhu, Residence of Basava; Parasugatti, the platform of alms; Cave of Akka Nagamma; Shrine of Madivala Machideva; Sivanubhavamantapa; Cave of Ghanalinga Rudramuni; Cave of Molige Marayya, Haralayyanahalli etc. Desai, P.B., Exploration at Basava-Kalyana, J.K.U. IV, June, 1960, P. 115-116.

hood considered himself, out of humility, as being inferior to his brother. Even Basavesvar, one of the brightest luminaries of the spiritual firmament of Virasaiva saints, regarded himself as a 'servant of the servant' of the devotees of Siva. It was at this assembly that highly philosophical discussions on the theoretical and practical aspects of appropriation of Reality took place, and in this sense the Anubhava Mantapa resembled the court of King Janaka of the Upanisadic times."¹

By way of illustration, a few vachanas are quoted.

(1) Allama Prabhu:²

- (a) "Show me the God-man, Oh Guheswara, who walks without feet, touches without hands, tastes without tongue, and who begs for only the camphor of supreme devotion."
- (b) There is the lamp, so is the wick; how can it give light without oil? Guru is there, so is the linga. Without knowledge, how can a disciple practise devotion, Guheswara?

(2) Basavanna:³

- (a) Thinkest thou to bring
a heap of leaves
- and worship God?

Thinkest thou to bathe
these stony images
- and worship God?

It's much ado -
and pleaseth not the Lord.
Not leaves alone,
nor baths, so many,
but true devotion
moves my Lord, Kudala Sangama.

1. Banade, R.D. - Pathway to God in Kannada Literature, 1960, P. 309-30. He compared the work 'Sunya-Sampadane' to the Dialogues of Plato, P. 7.

2. Sunya Sampadane, P. 23, P. 18 (Bhoosnurmata's edition).

3. Basavanal & Iyengar: Musings of Basava, P. 84 and 88.

- (b) What is true wisdom, indeed?
Not learning the Gita by rote
nor chanting the Vedas complete;
It's being more than knowing;
It's great trust in God;
It's an active career of service;
It's courage in the face of death,
O Lord, Kudala Sangama.

(3) Mahadeviyakka:¹

Ye, parrots singing
in mirthful ease;
and O ye swans
frolicking near the lake;
and ye joyous cuckoos
strutting up and down in glee,
over hill and dale -
tell me, O tell me,
ye one and all,
did you ever chance to see
my lover,
my own Chenna Mallikarjuna!

Generally, Allama is considered a great yogi, Basava a great devotee and Chenna Basava a great jnani. Mahadeviyakka had all the three - bhakti, jnana and yoga. Before we take up the study of these Saranas, it is better to acquaint ourselves with the main tenets of the Lingayat religion.

Lingayat religion has its roots in the advaita philosophy of Sankara. The Supreme Reality is Siva, all pervading and all powerful. It is nirguna (attributeless), niranjana (speckless), Sunya (void), Anadi (without beginning), Adi-Natha (primal lord) etc. The Universe is just a manifestation of Himself brought about through his Sakti.² The aim of every individual is to achieve the final union (Aikya) with the void (bayalu-nirbayalu).

1. Ibid. P. 124. These scholars discuss the mystical significance of Vachanas in their introduction to this book. P. 21-34

2. This can be traced to Svetasvatara Upa, vide Radhakrishnan: Principles of Upanisads, P. 710.

This spiritual progress has six stages (satsthala): bhakta, mahesa, prasadi, pranalingi, sarana and aikya. The individual aspirant is equipped with eight coverings (astavarana): the guru, the linga, the jangama, the padodaka, the prasada, the vibhuti, the rudraksa and the mantra. The conduct of the devotee is five-fold: sadacara, lingacara, niyatacara, ganacara and bhrityacara - "These are the right ways of living aimed at making the individual ever useful to God and society." Since Sakti of Siva is specially mentioned in this school of thought and since the individual soul is considered, at least in the beginning, to be distinct from the Universal Soul or Ultimate Reality, this philosophy is also known as Sakti-Visistadvaita or Visisadvaita as designated by Sripati Pandita.¹ The distinguishing feature of the Lingayat religion is that every follower must always have the linga (given to him by his guru) on his body. He must worship no other god, not even the linga in a temple.

This religion is also known as Vira Saivism and can be traced to several varieties of Saivism, such as, Kasmir Saivism, Lakula-Saivism, Cult of Kalamukhas, Pasupatas, and Kapalikas, Saiva Siddhanta of the South, the Natha cult, etc. There is, therefore, a good deal of confusion about the practice nature of this religion. This^{is} partly due to different practices and beliefs of different sects of Lingayats. Some claim to be Lingi-brahmins, while others regard themselves as clearly outside the system of Varnasrama. They claim to be ati-varna, i.e., beyond the varna

1. Vide Dasagupta, S.N. - History of Indian Philosophy, Vol. V, P. 173-190.

system.¹ Without going into this vexed question, we may state here that all these developments belong to a much later period and have nothing to do with our Saranas.

Though the kernel of Virasaivism can be traced to the Upanishads, the formation of a distinct sect can be assigned to ^{the} eleventh century. Dr. Dasagupta points out, "The doctrine of Linga-dharma in the manner in which it is done by the Lingayats or the Virasaivas can hardly be traced in any early works, though later Vira-saiva writers, like Sripati and others, have twisted some of the older texts which allude to Linga to mean the specific practices of linga-dharana as done by the Lingayats. There is no doubt about the Vira-Saivas and early Saiva saints being loyal to Varnasramadharma.² On the other hand, it is claimed that Basava was the founder of the Lingayat sect, that he gave them the philosophy of Sat-Sthala and astavarana, that his was the original system, not deriving anything from the earlier systems, and finally that Basava was highly critical of the Varnasram system and put away from it.³ Statements like these have created a good deal of misunderstanding about the nature and purpose of the Lingayat movements. Therefore, it is necessary to understand clearly the teachings of Basava and his colleagues and see if these claims can be substantiated.

Allama Prabhu was the greatest of the luminaries of the Anubhava Mantapa. Basava and all others regarded him as their

1. Sakhare: Ibid. P. 661-73.

2. Dasagupta: Ibid. P. 43 and 51.

3. Sakhare: Ibid. p. 426-27. Kumaraswami, History of Philosophy - Eastern and Western, P. 395, and Nandimath: Ibid. P. 53-54.

guru. The discussions in the Anubhava Mantapa were always concluded with the authoritative explanation by Allama. In his discussion with Basava, immediately on his arrival at Kalyan, Allama clears Basava's mind of egoism and instructs him on the importance of dedicated service. Basava, being a great devotee, accepts his own defects and radically changes his attitude.¹ The prabhu discovers a great mystic in Marula Sankara who was living in Basava's palace rather unknown, and inspires him to explain the true nature of jangama thus:

Nissangattvam, nirbharam, nissimam nirupadhikam,
Nirdeham, nirmalam, nityam tat syat jangamalaksanam.²

In his discourse with Madivala Macayya, Allama greatly emphasises the purity of conduct; with Siddharama and Goraksha, he proves by demonstration the non-existence of all things but Siva, and also the superiority of a god-realised person over a practised yogi.³ Mutktayekka was taught how to concentrate one's mind on external forms of worship and later on to give them up, so that one ultimately becomes unattached to all kinds of deeds, and attains true knowledge by which all the consequences thereof are destroyed.⁴ Chennabasava, the scholar of the Mantapa, was made to know that external ritualism was futile and one must strive hard to realise the identity of self with Siva, the ultimate reality.⁵ The dialogue between Allama and Mahadeviyakka is the best portion of the entire proceedings of the Mantapa. Knowing fully that she was also a god-realised person, Allama

1. Sunya Sampadane, V.

2. Ibid. VI.

3. Ibid. III and XXI.

4. Ibid. II.

5. Ibid. VIII.

wanted to convince the Assembly of her great spiritual heights and, therefore, put her very searching questions about her devotion, egoism, knowledge of the Reality etc., and being pleased with her answers, he led her on to the final goal.¹ The vachanas of Mahadeviyakka are endowed with a charm of their own and have a distinct lyrical quality.

Nuliya Chendanna raises a difficult problem as to why one should worship linga, when there jangama, who is the guru and whose blessings are essential for realisation. Allama explains that linga is the symbol of good conduct and jangama of knowledge. Both are essential for realisation. Mere feeding of jangamas without good conduct and clear knowledge is futile.² Another mystic, Ghattivalayya, argues that identity of the individual with the Supreme Being is not possible for those who value only external things, such as, linga and the dress of the jangamas. Allama agrees with him and explains that linga is to be pursued only as a means to knowledge and not as an external decoration.³

Perhaps the simplest exposition of the philosophy of duty, that one's realisation of Moksa is possible only by doing one's appointed duty sincerely, is to be found in the discourse of Aydakki Marayya, who declares 'Kayakave Kailasa' - one's duty itself is Kailas. Allama, appreciating this view, points out that men must get rid of shankara (egoism). Lakkama (Marayya's wife) explains it in a very convincing way.⁴

1. Ibid. XVI.

2. Ibid. XIV.

3. Ibid. XV.

4. Ibid. XII.

On the whole, the entire range of discussions covers almost all aspects of the Reality and ways and means of becoming god-realised person. The Sivasaranas of Karnataka aimed at universal brotherhood and a rational approach to religion, philosophy and society and to the problems of life as a whole. On the plane of philosophy, they believed in self-perfection. God is one and absolute and exists in man as love in a child. Right living, devotion and strict morality would perfect not only the soul but the mind and body also. The integrated personality would be transformed into Godhood and thus the kingdom of Heaven would be about us. Their aim was not to liberate the soul and escape from life, but to bring heaven to earth. They did not believe in Heaven and Hell. This world itself could be turned into heaven or hell by the way we lived. This world was the creator's mint. Those who earned merit here would win Godhood. Thus we see that Lingayatism preached pravritti or the acceptance of life and not nivritti. The ultimate stage of life according to Brahmanism was sanyasa or the renunciation of life. According to Jainism and Buddhism, salvation is possible only through renunciation of life. But according to Virashaivism, which comes from the Agamas, this life is more important, being at once real and the starting point as well as the means of self-perfection and, ultimately, union with God. The Shivasharanas believed in the equality of man. They did not believe in caste. They did not

differentiate between man and woman. Those who served the cause of humanity and wished the good of the whole world, alone were the high-born. Even an untouchable, if imbued with a noble spirit, should be worthy of respect and reverence. Shri. Basaveshwara and his followers did not only preach these ideals, but realised them in practice. They believed in religious and social elevation through inner purity and strict moral conduct. Being social reformers, they exposed the existing social and religious evils. They did not even spare the Vedas or Agamas. "If the Vedas and the Shastras preached the killing of animals in the name of religion, better flout the Vedas and Agamas rather than practise violence." They condemned openly such cruelty in practice and insincerity of people as were not in the interests of humanity. "Be not blindly guided by the Vedas and Shastras, let the knowledge within you be thy teacher. Be guided by thy conscience and intuition." This sort of rational approach to religion, philosophy and social problems appealed to the people. Men of all sections, from Brahmins by birth to the untouchables, came into a single fold and met on an equal footing. Women of all ranks, from the wives of Shri. Basaveshwara to a humble woman earning her maintenance by manual labour, became equal in religion and society, not only among themselves but with men too. The traditional Brahmanism had kept women and sudras from knowledge. The Shivasharanas, while elevating society,

lifted them up and gave them equal rank. "Moustache and beard you call a man, braid and breast you call a woman; the soul within is the same." Hence discrimination between man and woman is a social and religious sin. Neither sex, nor social status, nor caste will come in the way of attaining salvation or self-perfection, said the Sharanas. Sudras, the untouchables and women become, in society and religion, the equals of the members of the high-castes. This was a levelling of all castes and the establishment of universal brotherhood and equality.

The new movement condemned vagrancy and beggary as a means of living. They considered it a sin to take anything from others unless it was the fruit of one's own labour. Work is worship. Everybody must work for himself and for the society. The Shivasharanas followed such professions as farming, basket-making, faggot-collecting, washing of clothes. They exalted the principle of dignity of labour. All labour is the kriya of God and is an offering unto Him. There is no high or low labour. A man cannot be high or low by the profession he follows. All professions are equally honourable provided they are done with a pure mind.

~~However,~~ There are some rituals and practices on the basis of which is asserted Lingayatism's independence of and separation from Vedic religion. They are the three rituals - Dīksā, marriage, and funeral. Dīksā is initiation

of every child into the Lingayat religion by the Guru. He ties the Linga to the neck or arm of the child, placing his hand on the head of the child, utters the mantra: Om Namah Sivaya, and applies Vibhuti. The rudraksa, jangama, prasada and padodaka follow this procedure. These are the eight coverings or astavarana already referred to. Marriage is a simple affair in which the jangama unites the couple, in an assembly of elders and invitees, by chanting Vedic mantras or vachanas and blesses them with the white rice. Finally, the funeral ceremony consists of the burial of the dead in a sitting posture, fully dressed, after a procession and prayers. The absence of agni (fire) in these rituals is their main feature. As regards the practices, they are: elimination of all distinction of caste and sex, recognition of the right of divorce, non-observance of Karma - Kanda of Vedic religion and of pancasutakas.¹ However, it may be pointed out that upanayana is compulsory for some of the jangamas of the Aradhya sects of the Virasaivas. They also recite Siva-gayatri. The claim of equality of all the Lingayats is a myth proved as such by the fact that there are distinct sects among them with rigid rules forbidding inter-dining and inter-marriages. Divorce is not allowed in the priestly class. Even among others, it is considered rather undesirable and hence an improper act. This is true of all lower

1. Nandimath, S.C. A handbook of Virasaivism. P. Sakhare, M.R. and Kumaraswami, op. cit.

castes of the Hindus.¹ As regards the initiation, Mantra, Vibhuti etc. and the funeral, we have ^{to} look for their explanation, into the historical background of the Lingayat religion.

We are told in the Basava Purana that Siva sent his vahana, Nandi, to incarnate himself to reform Saivism. His main mission was, therefore, to fight against all indecent cults practised in the name of Siva and Sakti. Therefore, he seems to have equipped himself well by practising yoga and achieving great powers. He is credited with a number of miracles. So also, Allama, Siddharama, Goraksa, Ghattivalayya, Ekantada Ramayya and a host of others were great yogis. It is significant to note that the people assembled in the Anubhava Mantapa always greeted by shouting 'Jaya, dho, chhang balo' etc., which are the slogans of the followers of Mailar Linga, some of whose devotees had the practice of barking like a dog. Basava, in one of his vachanas, rebukes such people,² and advises them not to imitate dogs. The Saranas, in general, and Basava, in particular, stressed ahimsa and asked his followers to give up

1. For Lingayat sects and practices, see Enthoven - Lingayata in the Encyclopaedia of Religion and Ethics.

Brown, C.P. Essay on The Creed, Customs and Literature of the Jangamas. - Madras Journal of Literature and Science, Vol. XI, 1840. P. 143-176.

Bhandarkar, R. G., Vaishnavism, Saivism and minor religious Systems. And Distt. Gazetteer Vols. on Bombay, Belgaum, Bijapur, Dharwar and Mysore. For the importance of Upanayana Samskara and its significance according Paraskar Grihya Sutra, see K.U. Journal, Vol. IV, June 1960, P. 26-34.

2. Basavanal, S. S. Ibid. Vachana No. 570.

the practice of offering poor animals to gods and goddesses. His special emphasis on the purity of conduct and insistence on giving up wine, flesh, fish, etc. is quite indicative of the type of the people to whom he was preaching. All Saranas plead for indriya nigraha (control of senses) and a strict religious life. The following vachana of Allama clearly mentions that they were engaged in a crusade against all uncivilised cults;

Ours is not the cult of Nathas, nor of the Kapalikas who follow stinking practices. Neither do we follow witchcraft nor sorcery. We are quite certain that all such is crooked, false and illusive, Oh Guhesvara, We are only your Saranas. ¹

Therefore, we are not far from truth if we regard the main mission of Basava and Allama was to redeem Saivism from the lowly and disreputable state in which it was dragged by Tantric cults and to reform and civilise those ignorant people who practised them. Basava seems to have been the prime spirit behind this movement. The Lingayat Puranas give scanty and misleading facts of his life.² A re-reading of these texts seems to be an urgent need. Born in a Brahmin family, he seems to have equipped himself with great yogic powers which he must have acquired by severe penance at the feet of his guru in the temple of Kudala Sangama. Under the patronage of the Saiva ruler Bijjala, who must have been very much impressed by this

1. Divakar, R. R. op.cit. P. 147.

2. Bhandarkar, R.G. op. cit., P. 13. He feels that Basava was a scheming politician.

E.I. Vol. V, P. 245 ff. Fleet refuses to believe that Basava could be a founder of any religious sect.

young and ardent yogi, Basava seems to have carried his civilising campaign for more than fifteen years, both at Mangalvada and Kalyan. He freely distributed gifts, food and dresses to all those who were eager to be his disciples. He was probably one of the most intelligent and emotional thinkers who expressed his effusions in the Kannada language.¹ He evolved a new system of Linga-Jangama by blending the Tantric diksa with the pure devotion of Sankara's system. His vachanas reveal his deep scholarship and intense devotion. The Tantric diksa, it may be pointed out, can be very effective, especially in the case of uninitiated, simple-minded folk. He was binding every devotee to a moral and religious way of life by an oath of faithfulness to the Linga, which can never ^{be} separated from the body of the devotee. He must further respect the jangamas, the guru and be loyal to the society. This was, indeed, a remarkable and very effective method of civilizing the semi-civilized and uncivilized people. Thousands and thousands must have been brought to civilized life and under an established social order, i.e., Varnasramadharma. This, indeed, is a very great achievement of immense cultural significance. As already pointed out, this aspect of Basava's achievement and his significant service in the cause of civilization is hardly appreciated because of the lack of social history.

Another aim of the Lingayat movement was, it seems, to civilize the tribal peoples. The life story of Jadara Dasimayya²

1. Dasagupta, op. cit., p. 45.

2. Halakatti, P. G. - Jadara Dasimayyana Vachanagalu, Bijapur, 1955.

(c. 1060 A.D.), a senior contemporary of Basava, is full of such activities. He is said to have performed penance at Srisailla and on his way back to his village (Mudanuru, in the District of Gulbarga), he met a tribe of hunters, whom he converted to Lingayat sect and taught the trade of oilmen. Then, at another place, he converted the tribal chief with his 12,000 followers to his religion and prescribed for them the practice of agriculture. Then he went to another village and converted a whole tribe of weavers, to whose sect he also had formerly belonged. All these may not be exactly historical facts, but they do indicate the broad nature of the Virasaiva movement. Even today parts of the Hyderabad area are occupied by the semi-civilised Gonds. Therefore, it is not impossible that the Virasaiva saints strove hard to civilize the tribal peoples also.

Thus, the emergence of the Lingayat Sect is not certainly the manifestation of a sharp reaction to Brahmanism as it is claimed by some; rather, it was a response to a felt need of the times to reform certain culturally backward sections of the population, which presented a challenge to social reformers. If such an effort was to become effective, certain ways of life practised by these sections had to be adopted, though in a modified form, and had to be made a part of the practice of religion. That is how one finds in Lingayatism a strange amalgamation of the preaching of ~~shuddha~~ and the practice of some rituals reminiscent of the old Tantric rites.

In fine, it may be observed that the Lingayat Sect was evolved out of Tantric cults but was characterised by a noble purpose and pure devotion. It preached the highest philosophy and lofty morals in the simplest possible way. It was not, however, a democratisation of religion and philosophy in the ordinary sense of the term. Basava clearly states that *anubhava*, or mystic or spiritual experience cannot be achieved by ^{the} mass of people in the bazar.¹ They did not try to introduce any social reforms, except allowing, by way of concession, the followers of various sects to retain their own practices or simplified rituals, whenever they did not conflict with the main tenets of the new sect. In matters of social relations, such as, property rights, inheritance, and the like, the Virasaivas are governed by the Hindu Dharmasastra. Finally, a study of this religion indicates new lines of approach to the study of religion and social history.

3. Virasaiva Teachers.

There were many disciples and followers of Basava who contributed to the growth of Virasaiva faith and worked for conversions. There were also women among them. Mahadeviyakka was the champion of Virasaivism among women and her life was one of devotion and sacrifice. Teachings of some contemporary teachers is given and the general trend of their teachings is noted.

1. Divakar, R. R. op. cit., P. 40.

Allama Prabhu: Allama Prabhu was a mystic among the Virasaivas. He was taken to be an incarnation of Siva, touring all over the country to foster the progress of Saivism. He was believed to have written important works, such as, 'Sunya Sampadane', 'Mantramahatmya', 'Shatsthalavachana', 'Prabhudevavarakanda', 'Kalagnanadavachana', 'Mantragopya', 'Srishtiyachana', and 'Bedagina Vachana'. He was called Mayakolahala. We learn about him in Chennabasava Purana, Prabhulingaleele, and Allamaprabhu Sangeethapada. He apparently came to Kalyani several times, and met Basava and other leaders. According to Chennabasavapurana his career is given thus: Allama Prabhu, helping Sivabhaktas, goes to Tigula Country, from there to Kanohi, Kalahasti, Ponnambala, Arunachala, Kumbakona, Ramesvara, Gokarna, Saurashtra, Kāsi and Ketara, and Katarax and stays for twelve years in meditation. Then he returns to Kalyani, ascends the enchanted altar built by Basava. Basava treats him with respect and then he goes to Srisaila. There he is absorbed in a plantain grove after giving salvation to Mahadeviyakka. Allamaprabhu was the greatest of the luminaries of Anubhava Mantapa. Basava and all others regarded him as their Guru. The discussions in the Anubhava Mantapa were always concluded with the authoritative explanation of Allama. Dasgupta says, "Allama was thoroughly surcharged with the Vedantism of Sankara's School."

Chennabasava:

Chennabasava was the son of Nāgāmbike, the elder sister

of Basava. In the Kalajnanda Vachanagalu, it is said that through Kakkayya's favour Nagambike gave birth to Chennabasava.¹ The Chennabasava Purāna by Virupakshapandita is the biography of Chennabasava. It was a work written four hundred years later and evidently much of it is the interpolation of the author. According to the work, Chennabasava, said to be fairer than Basava, was born by Siva's favour at Kalyāni. It is said that he came into being with the main purpose of teaching Shatsthala (six stages). Basava ordered a separate palace to be built for Chennabasava. He taught Basava the Shatsthala, Māya and the mysteries of Pranalinga, and from that day Basava was named Sanganasabasava. Many Sivabhaktas came to Kalyāni to see Chennabasava, who had soon become famous. He appears to have advised Bijjala on the duties of a king.

Once Allamaprabhu, one of the important figures among the Virasaiva teachers came from Sonnalapura with Siddharama, the latter to be instructed in Shatsthala. Chennabasava instructed Siddharama in Saiva Siddhānta and revealed to him the Sivaleele. Siddharama was introduced to the ceremony of initiation. Only Virasaivas and those that knew the Shatsthalas were regarded as the best of men. Siddharāma received Diksha from Chennabasava. Through the mouth of Chennabasava the future of several teachers like Basava and Allama and others is prophesied in Chennabasava-purāna. The blinding of Halleyya and Madhuvayya when Basava leaves for Sangama is forecast. After deputing Jagadeva to murder Bijjala, Chennabasava and other Bhaktas leave for Ulave. But they are pursued by Aliyabijjala, and there ensues a battle at

1. Halkatti, P.G. Kalajnanada Vachanagalu, 1934, P. 40.

Kātāravalli. The prince is captured with the assistance of

Madivala and Maritanda and brought to Guliya, where, on the advice of Nagambike, he is released. Chennabasava dies at Ulave. The same story is narrated in 'Kalagnanada Vachanagalu'. But here, the forces of Raya, the son of Bijjala, appear to have taken part. We are not sure whether this person can be identified with Rayamurari Sovideva. After defeating the enemy, they wash their weapons at Murugodu, and Madivala takes leave of Chennabasava and departs.

His teachings: For the development of Virasaivism, if Basava promoted devotion to the faith, Chennabasava gave it a philosophic justification. He expanded the Shatssthalas and Saivasiddhanta and wrote several works, from which we learn about the philosophy of Virasaivism.

Chennabasava appears to have been the brain of the movement. Born after Basava, he helped him at Kalyani. After the death of Basava, as some accounts say, he was believed to have effected the death of Bijjala and left the place with all his followers to Ulave, and then perhaps wrote his works. We do not know when exactly he died. The Kalagnanda Vachanagalu indicate that he must have lived for a long time, for he survived Basava, Allama and others. His works are 'Shatssthalas Vachana,' 'Kalagnanda Vachana', 'Montragopya', 'Padamantragopya' and 'Misrarpana'. The Virasaiva philosophy owes a great deal to Chennabasava and his contribution to the movement is immense.

Madivala Māchayya:

A washerman by profession, Madivala Māchayya preferred to serve the Jangamas at Kalyāni by washing their clothes every day - which shows another way of dedicating one's life. He was a native of Hipparige and came to Kalyāni to join Basava in the movement. An interesting incident is connected with his life. He used to take the washed clothes in a bullock-cart with a drawn sword to kill any one who would make it unholy by touching it. Once, a Bhavi happened to touch it and he was killed immediately. A complaint was made to the king, who in anger sent all his forces to capture Madivala, but all of them were killed. Madivala lived to see the departure of Basava and the destruction of Kalyāni. He was always with Chennabasava and left Kalyani with him. He appears to have taken part in the Battle of Kadavalli and put to flight the forces of the enemy. At Murugodu, he took leave of Chennabasava.

His Vachanas have been published by Mr. P. G. Halakatti, and they give us an idea of his teachings. The 'Madivalayyana Sangatya' and the 'Madivalayyana Tarāvali' allude to his activities. About Bhakti, Madivalayya says that the Bakti of Virasaiva alone can secure salvation and that of others is not satisfactory.

"Arasina bhakti ahankāradalli hoyittu. Brahmanana bhakti muttutattinalli hoyittu. Settiya bhakti kutila vyapāradalli hoyittu."

Only those who help in the worship of Siva are ours, and others,

though they may be parents, brothers or relations, are not ours.

The Panchamahapatakas of a Virsaiva according to Madivala are:-

"Bekku nāyi sule talahannu, anyadaiva bhavimisravullavara
matamane galalli nentara dāksinyakke odalakakkulitele
hokku annava kondare holageriya hiriya handiya musudiya
musinodidante."

He prohibits Virasaivas from worshipping Hari and consulting witchcraft and says that the practice of Hathayoga and other yogas is bad.

Mahadeviyakka:

The Virasaiva movement achieved success through the sincere efforts of not only men, but also women who spared no pains to contribute to the cause of the sect. We cannot forget to mention the services of perhaps the greatest figure, Mahadeviyakka, who broke away from family ties to ameliorate humanity from bondage. Her life is one of sacrifice and service, and an example for others to follow. She is the greatest woman, who declares that for the soul there is no distinction between man and woman - which idea sowed the seeds of courage in women.

Akkamahādeviya Purāṇa gives her life story. She was the native of Udutadi, in Shimoga District. Her marriage with Kausika, a non-Virasaiva was a failure and she realised the vanity of life and abandoned it for the forest life at an early age. She says:-

"Uttasireya seledu totta todigeya haridu, bitteno nāmu
bidumudiya, eledevadeva kotteno enna tamumanava."

She sacrificed the pleasures of life and joined Basava in propagating the faith of Virasaivism. Though she took to the ascetic life, Māyā did not leave her for long. Her longing for Siva and

the idea of family life was more pronounced in her case. She showed the pathway of bhakti and her love was dispassionate. She trod the path of Bhakti, filled with stones and thorns. As Basava himself says;

"Bhaktiembuda madabaradu garagasadante hogutta koyvadu baruttu koyvadu."

From the very beginning of her married life her main purpose was to unite with Siva. The devotees of Siva became her sisters and brothers. She found that her longing for Siva was a cry in the wilderness and became desperate. Throughout her life she considered herself to be the servant of God:-

"Nimma tottina tottu. Nimma bhrityana bhrityalu ... Bhaktara maneyalli tottagi irisenna."

She was the author of 'Srishtiyavachana', 'Pitike and Yogangatrividhi', and several Vachanas. Srinivas Iyengar observes, "But even his (Basava's) outpourings (vachanas) lack the sheer lyrical fervour of those of Sister Mahadevi, a contemporary of Basava, and one of the greatest women mystics of the world. She, thus, belongs to that group of women which includes St. Catherine of Genoa, St. Theresa, Mirabai, Sri Andal and Rabia, who had all through their lives consecrated themselves to the service of God."¹

1. Basavanal, S.S. and Srinivas Iyengar, K.R. - Musings of Basava, 1940, P. 34-35.

CHAPTER X.

Literature of the Period.

1. Jain Literature.

The tenth century was the golden age of Kannada literature and when poets like Pampa (940 A.D.), Ponna, Ranna flourished. It was a period when Jainism was at its height in Karnataka. The Jain poets Pampa, Ponna and Ranna were patronised by the kings and the people. The poets sang the glory of the people and kings. The literature thus produced breathed the spirit of the age, heroism, self dedication to a noble cause, devotion and tolerance. The last value of life practised and depicted in Jain literature is non-violence. 'Non-violence is Jainism,' said the Jain poets in all their Puranas and practised it to the utmost.

Champu, as the form of Jain literature, flourished. "A peculiar type of literary composition written in different prose and verse, styled as Champu, became popular with authors from the tenth century onwards and was a special favourite of South India."¹

During the twelfth and thirteenth centuries, along with Virasaiva Vachana writers, many Jain writers also flourished, some of them being among the greatest in Kannada literature.² Though Jainism suffered a set back during our period, we find a good deal of contribution to Kannada literature by Jain writers.

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1. Bharatiya Vidya Bhavan - Struggle for Empire, Vol. V, 1957, Mehendale, M.A. and Pusalkar, A.D. - Language and Literature, P. 313.
 2. Nagali, R.S. - The Heritage of Karnataka. P. 182.

Karnaparya (about 1140 A.D.)

Karnaparya, otherwise known as Karnapa, Kannappa, Kannamayya and Kannama, was a Jain poet who lived in the earlier part of the twelfth century. His guru was Kalyana Kirti, disciple of Maladhara. He wrote 'Neminatha Purana' or 'Harivamsa'. Durgasimha in his Panchatantra ascribes to him another work, 'Malati Madhava'. Doddappa speaks of another work, 'Virescharita', as being written by him, but these two works are not traced. Karnaparya held some important titles like: "Parmajinamataksiravarasichandram, "Bhavyavanajavanamartandam", "Sahajakavitarasodayam". Neminatha Purana appears to have been written by him at the direction of Lakmisa, a Silahara prince of Kolhapur, who was perhaps his patron. The date of Karnaparya has been a matter of controversy.¹

Nagavarma II (about 1145 A.D.)

Among the Jain poets of the time, Nagavarma was the only author who wrote works on rhetoric and prosody, and they formed the basis for the successors to follow. In fact, several of his works came to be quoted by the greatest of Kannada poets. Undoubtedly, he was hailed as the greatest author of the century. He held some important titles like "Sukavijanamanassarojini-Rajahansa", "Pandita", "Kavikanthatarana", "Abhinavasarvavarma", "Kavikarnapura", "Kavitagunodya". He was the preceptor of Janna and was the author of 'Kavyavalekana', 'Karnatakabhashabhusana',

1. Narasimhaachar, R. Op. cit. "Karnaparya". He places Karnaparya in about 1140 A.D.

and 'Abhidhanavastukosa'. His is the first work on Kannada grammar. "Nothing is more striking," says Mr. Lewis Rice, "than the wealth of quotation and illustration from various authors which the grammatical writings contain and this gives them a high scientific as well as historical value."¹ K^aṣṣiraja elaborates the sutras, enumerated in Sabdasmṛiti of 'Kavyavalokana', which remains the standard work on the subject. Bhattakalanka followed Nagavarma's grammar. Nripatunga's chapter on Alankaraprakarana is better described in Nagavarma's chapter on Alankara sastra. Nripatunga does not speak of certain factors, like the description of the Rasa, found in 'Kavyavalokana.' Salva followed 'Kavyavalokana' in this respect and wrote 'Rasaratnakara'. 'Vastukosa' is the first dictionary in Kannada and Mangaraja and Devottama admit their indebtedness to this author. The pioneer work of writing on grammar and its branches belongs to our period and the credit goes to Nagavarma.

Sumanobana (1150).

Sumanobana was the father of Janna, as is evident from the latter's 'Yasodarachartre', which says: "Balalochanam Kavi Sumanobanana maganendakhila ksonige pesaraytu." Janna in his 'Ananthanatha purana' says: "Sankaraputram Kavikannevamsanadhikagnam Kasyapam." Probably Sumana's real name was Sankara, belonging to Kasyapagotra. His wife was Gange. He was the father-in-law of Mallikarjuna, which is clear from "Suktisudarnava."

1. Rice, Lewis. Kanares Literature. P. 112.

It says: "Yadavakatakacharya Kavi Sumanobanana Jamatr." He was also the grandfather of Kesiraja, which is evident from 'Sabdamanidarpana': "Kavi Sumanobanana Yadavakatakacharyanesava dauhitrane nam." Sumanobana was the Katakopadhyaya under Narasimha I, according to Narasimhachar.¹ He thinks Sumanobana was at first a Saiva and then converted to Jainism. We do not know what works he wrote. Since Janna in his 'Ananthanathapurana' speaks of one Pushpabana, among those who had written 'Jinapurana', he must have been the author of a Jain Purana.

Vrittavilasa (about 1160 A.D.)

Vrittavilasa was another Jain poet who lived in about 1160. He wrote 'Dharmaparikse' and appears to have written another work 'Sastrasara', not yet found, but extracts from which are given in 'Prakkavyamalike'. The author praises Subhakirti, Saiddantikayati, Balekirti, Amarakirti - the preceptor of the poet and Abhayasuri Vadiyara. Of these, Subhakirti lived in about 1115, contemporary of Meghachandra and Maghanandi. Bhanukirti was the contemporary of Devakirti, who died in 1161. Abhayasuri was the contemporary of Ballala. From a Sravanabelagola Inscription we learn that Vimalakirti's disciple was Subhakirti, Subhakirti's disciple Dharmabhushana and Dharmabhushana's disciple Amalakirti. Amalakirti must have lived in about 1150. Vrittavilasa admits that his Guru was Amalakirti. Devachandra in his 'Rajavali Kathe' clearly says, "Ballalara Kaladalli Amarakirti Ravula yatiyara sisya Vrittavilasanambam

1. Narasimhachar, R. - op. cit., "Sumanobana".

Sanskrita Dharamaparikseyam pustakamagi madidam." Thus, according to Mr. R. Narasimhachar, he lived in about 1160.¹

Balachandra² (1170 A.D.)

Balachandra was another Jain poet who lived during this period, and he wrote 'Jina Stuti'. He also wrote commentaries on 'Paramātma Prakāsika', 'Tatvārtha', and 'Sāmāyasāra'. Balachandra Balachandra belongs to Kondakundanvaya and his preceptor was Nayakirti. He appears to have lived in 1182 and directed Boppana Pandita to write 'Gommata Stuti.

Nemichandra (about 1170 A.D.)

Perhaps the one author who wrote a romantic novel par excellence during this period, was Nemichandra, who lived in about 1170. His 'Lilavatiprabandham' in 3 volumes is majestic, full of romance and pleasing to the heart. The other work, 'Ardhanemi-purana', is an improvement on Karnaparya's 'Neminatha Purana'. Nemichandra rightly deserved the title of Kaviraja Kunjara, conferred on him by his admirers and contemporaries.

Boppana Pandita (1180 A.D.)

He is another Jain poet who praises Gomatesvara in 27 stanzas; these are found in a Sravanabelagola Inscription of 1180. Several poems of morals ending with 'Sujanottamsa' are available. He held some titles like "Sujanottamsa" and "Kannadakavi" Boppa.

1. Narasimhachar, R., op. cit. "Vrittavilasa".

2. Narasimhachar, R., op. cit., "Balachandra". He places Balachandra in 1170 A.D. But Dr. Venkata Subbaiah thinks that Balachandra completed his work in 1200 A.D.

Aggala (1189 A.D.)

Aggala was an important Jain poet, whose work 'Chandraprabhapurana' or 'Lilavati' is a masterpiece. He was a native of Ingalesvar and his parents were Santisa and Vaohambike. His Guru was Srutakirti. He held some titles, like "Jainajanamanoharacharita", "Kavikulakalabhavratayudhadhinatha", "Kavyanaukaranadhara", "Bharatibalanetra", "Sahityavidhyavinoda", "Jinasamayasarassarakelimarala", "Sulalitakavitanartakinrityaranga", and "Ubhayakavitavisharada". Aggala is praised by Achanna, Devakavi, Andayya, Kamalabhava and Bāhubali.

2. Virasaiva Literature.

"The leanness of Kannada literature during the eleventh century offers a striking contrast to the splendid achievements of the tenth and varied achievements of the twelfth century." A new force was discernible in the twelfth century. It made its mark in religion, social life and literature. This was a rise of Virasaiva or the Lingayat movement inspired and organised by the great Basava. Some of the Virasaiva writers wrote poetry of the traditional patterns. But the 'Vachana' ^{was} the unique mode in which Virasaiva writers and poets chose to express themselves. There arose a huge body of "Vachana Sāstra", consisting of "twice eighty crores" of Vachanas written by two hundred and thirteen writers.

The term "Vachana" means literally a sentence or a saying, although a "Vachana" taken by itself is a pointed observation.

The Vachana sequences appear to have a certain continuity and intensity of purpose. "Like Basava and Sister Mahadevi, many other Virasaiva writers have exploited this form of literature. In consequence Vachana Sahitya has become something unique in Kannada literature."¹ "There isⁱⁿ no other literature a genre quite like the Vachana Sahitya. But what is a by-product elsewhere is a regular form of literature in Kannada which has influenced its literature even to the present day."² Virasaivism was a mass movement; the Shivasaranas adopted language easily understandable by the common man. "Basava and his contemporaries eager to reach the masses used the impressive conversational idiom of their time shorn of all Sanskritic profundity and pedantry."³

Besides Vachana form, forms like "Ragale", "Satpadi", and "Tripadi" were used. The new values of life for which the Virasaiva movement stood, reached the masses quickly. Virasaivism became a popular religion in the Deccan and South India mostly due to Virasaiva literature. If Virasaivism is what it is today, it is mainly due to the service rendered by Virasaiva writers of the twelfth century, which is the landmark in the history of Kannada literature.

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1. Basavanal, S. S. & Srinivas Iyengar, K. R., op. cit., P. 35.
 2. Karnatak University Journal, Vol. IV, 1960, Hiremath, R.C., Values in Kannada Literature; Ancient and Modern.
 3. Bharatiya Vidya Bhavan - op. cit. - P. 368.

Basava:

Besides the Vachanas, Basava appears to have written several works on philosophy. They consist of Shatsthala Vachana, Kalagnanada Vachana and Mantragopya. Probably, he was the author of Ghatachakrada Vachana and Rajayogada Vachana, for, at the end of the two works, we get the usual epithet "Kudalachenmasanganadeva".

Chennabasava:

He was the author of Shatsthala Vachana, Kalagnanada Vachana, Mantragopya, Padamantragopya, Karanahasige and Misararpana.

Prabhudeva:

He wrote Sunyasampadane, Mantramahatmya, Shatsthala-vachana, Prabhudevarekanda, Kalagnanada Vachana.

Siddharama:

Siddharama was the author of Yoginathana Vachana, Misarastotra Trividhi, Siddharamesvara Trividhi, Mantragopya and Kalagnana.

Some of the other authors who wrote Vachanas were, Soddalabacharasa, Nilamma, Akkamahadevi, Bijjaladevi, Kalavve, Madivala Machayya, Ghattivalayya, Moligayya, Aydakkiya Marayya, Bachikayakada Basavayya and Ambigara Chaudayya.

Raghavanka:

Harihara's worthy nephew and disciple was Raghavanka, the

author of several enlightened works in Kannada. Raghavanka was the son of Mahadeva Bhatta and Rudrani, born at Pampu. He was the author of Harischandra Kavya, Somanatha Charitre, Siddharamacharitre, Viresvaracharitre, Sarabhacharitre, and Hariharamahatva, of which the first four are available. His Harischandra Kāvya has been described as "the most fascinating and artistic presentation of that theme in the whole field of Indian literature."¹

Virasaiva poetesses.

Among the Kannada poetesses Sister Mahādevi of Anubhava Mantapa was the greatest. Her Vachanas show her high poetic attainment and great spiritual fervour. A few details of Mahādeviyakka's life are given in a poetical work of the thirteenth century by the Kannada poet, Harihara. Sister Mahadevi addressed her Vachanas to the deity of Sri Saila under the name of Chennamallikarjuna. "Equally great was Helavanakatti Giriyama, to whom four or five poetic works of high merit are ascribed."² Honnamma was another Virasaiva poetess, who sang beautifully about the Dharma (duty) of a devoted wife. It is known as Hadibadeya Dharma. She was a humble maid in the royal household of Mysore.

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1. Mugali, R. S. - op. cit. P. 182.
 2. Karnataka Sangha, Bombay, Directory of Bombay Kannadigas, 1961, P. 11.

3. Brahminical Literature.

Rudrabhatta.¹

Rudrabhatta or Rudra was a Brahmin devoted to Vishnu. He was the author of Jagannatha Vijaya, and another work, Rasakalike, is ascribed to him by Salva in his work Rasaratnakara, but Rasakalike is yet undiscovered. Rudrabhatta enjoyed some titles like "Kritisaradabrachandrataparudra" and "Kavikaviraja".

Chandrabhatta.²

His works are not yet traced. But Rudrabhatta, Kesiraja and Rattakavi have spoken of him in their works.

Udayaditya.

He appears to be the son of Somanatha, a Chola king. He was the author of Udayādityāḷankāra, a work of 72 poems. Udayaditya enjoyed some titles, "Kaviratnasekhara", "Sahityavidyadhara", "Rājasukavi Ratnabharana", "Kavirājasekhara", and "Sahityaratnākara". Mr. R. Narasimhaachar places him in about 1150 A.D.

1. Mr. R. Narasimhaachar in his Karnataka Kavi Charite and Dr. R. Shamsastry in his Introduction to Jagannatha Vijaya, place Rudrabhatta in about 1180 A.D.

2. Narasimhaachar, R. - op. cit. 'Chandrabhatta'. He places Chandrabhatta in about 1150 A.D.

CHAPTER XI.

Economic and Cultural Activities.

The administrative progress made in the Kalachuri period gave an incentive to the economic prosperity of the country. There was generally political peace in spite of the religious revolution and political disturbances, especially in Banavāsī-nādu. These disturbances, being transient and local, did not seriously affect the economic life of the Empire. A clear indication of the prosperity of the country is the architectural activities in the country as well as the high standard of social life in matters of food, dress and ornaments. The economic prosperity of the country is proved by the existence of numerous guilds and associations of craftsmen and merchants. There were many centres of trade and commerce, like Laxmeswar, Mulgund, Belgaum and Dambal. Lavish donations made to the temples and other charitable institutions are recorded in the inscriptions. The number of temples constructed and maintenance is big enough to prove the economic prosperity of the Kalachuri period.

1. Agriculture.

"Agriculture was then as now the chief industry and the backbone of the entire economy."¹ On account of uneven rainfall, water had to be stored in tanks for agricultural purposes. Much

1. Yazdani, G. The Early History of the Deccan, 1960 - part VI; Sastri, K.A.N., Chalukyas of Kalyani and Kalachuris of Kalyani, P. 431.

attention was paid to irrigation - "a subject which ranks in its importance second only to the temples in the inscriptions of the time."¹ Nagavarma mentions various crops.² Paddy, jowar, wheat and horse-gram were grown. Paddy was commonly grown in Banavāsīnād, which was also famous for areca-nuts, betel leaves, dal and cotton. Besides cultivation of the food grains and pulses, Prof. Sastri says, the raising of commercial crops also was practised extensively.³ Land was classed into black land, red land, wet land, garden land, and waste land. Both wet and dry lands were intensively cultivated.

There were also flower and fruit gardens. According to Nagavarma, "Many kinds of flowers like Sampige, Champaka, Girimallige, and fruits, such as, Nerala, figs, grapes and Jambura were grown."⁴ There is little information regarding cattle-farming and dairy farming. Prof. Sastri remarks, "But when all is said and done, our information about the produce of land cannot be considered to be adequate."⁵

2. Industries and Trade.

"In most of the common industries, production had only the local market in view. But a brisk internal trade in some articles like salt and in luxury goods is well attested by the movement of individual merchants and the organisation of guilds."⁶

1. Ibid.

2. Nagavarma - Abhidana Vastukosa, P. 45.

3. Sastri, K.A.N. - Op. cit. P. 432.

4. Nagavarma - op. cit. P. 45.

5. Sastri, K.A.N. Op. cit. P. 432.

6. Sastri, K.A.N., History of India, 1950, Part I, P. 265.

Carpets were manufactured at Warrangal. Iron manufactures, including arms, were the specialities of Palnad. Other places had their specialities. The important industries were weaving, toddy-drawing, mat-making, and basket-making. There were goldsmiths, blacksmiths, carpenters, architects and sculptors. "The manufacture of textiles, which is a very old Indian industry, appears to have been carried on with conspicuous success during the period."¹ Mansollasa gives us a list of fabrics for the king's use and their place of origin.² The art of the jeweller was maintained at a high level. Mansollasa gives us the sources and characteristics of diamond, pearl, ruby, sapphire, emerald and 'Gomeda' gem.

The internal trade was carried on by road. Carts and animals were used to carry goods from one place to another. It appears that road transport was not very safe then. "River and coastal transport was by means of boats. The roads were not always safe and brigandage increased in unsettled times."³ The Settis played an important role in the trade of the country. There were Settis who did the business of lending money. They were called 'Heruvasettigalu'.⁴ The jewellers' art was one of the luxury trades which must have depended on the temple and the palace for encouragement.⁵ An inscription from Shirur, of

1. Bharitya Vidya Bhavan - Struggle for Empire, Vol. V, 1957; Ghosal, U. N., Economic Condition, P. 518.

2. Mansollasa by King Someswara III, 1017-20.

3. ~~Yazdani, G. - op. cit. - P. 433.~~

3. Sastry, K.A.N. - op. cit. P. 265.

4. E.I. Vol. V, P. 9-23.

5. Yazdani, G. - op. cit. P. 427.

Narasimha, gives a list of jewels which he presented in 1049 A.D. to the temple of Vishnu in that place.¹ Prof. K. A. N. Sastri says that mention is made in an inscription that a merchant Sovi Setti supplied precious stones to the emperor and to General Barmadev.²

3. Group Organisations of Industry and Trade: Guilds.

"Traders like manufacturers were organised in a number of autonomous guilds with traditions and insignia and 'prasthis' of their own."³ There were different types of merchants' guilds or associations. These group organisations were centres of economic life. Each group was combined with other groups in the furtherance of the common aim. Prof. G. S. Dixit has elaborately described the group organisation of merchants.⁴

Merchants dealing in the same article in one place or in places close together formed one group or guild or association. In 1136, the jewellers of Dorasamudra, Beluhur and Vishnusaundra (Hassan District) granted money for the worship of God Manikeswara.⁵ The association of jewellers of Belagola appears to be important. In 1175 A.D. all the jewellers of Belagola made provision for the supply of flowers to God Gommata.⁶ It made grants in 1282,⁷ 1288⁸ and 1296.⁹

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| 1. S.I.I. XI, Part I, P. 85. | 2. Yazdani, G. - op. cit. P.427 |
| 3. Yazdani, G. - Op. cit. P.433. | |
| 4. Karnatak University Journal, Vol. I, No.2, June 1951, Dixit, G.S., <u>Group Organisation in Mediaeval Karnatak</u> , P. 62. | |
| 5. S.I.I. IX, Part I, 195. | 6. E.C. II, 241. |
| 7. Ibid. 334. | 8. Ibid. 336. |
| 9. Ibid. 347. | |

The second type of guilds of merchants were formed province wise. The merchants, known as Nānādesis and Munnaridandas, were organised on provincial basis and their leaders were known as 'Vaddavyavahāris'.¹

The third type of merchant guilds was of all merchants in one place. In 1181, the members of 'Banaju Dharma' residents of Ayyavole, the two sects of Nadadesis and all the merchants decided to make certain gifts in Balligave.² In 1185 A.D. the merchants of Mosale (Hassan District) pledged themselves to give grants for the worship of the "Tirthankaras".³

There were foreign merchants and local merchants dealing in several articles of necessity and luxury. They also had a guild of their own and a record from Huli gives us the information that there was a traders' house or Haradavane.⁴ Probably it was a place where all the traders of various articles met and discussed about the prices and trade regulations. We also learn from an inscription that there were sellers of betel leaves or Eleyagatrigaru, who gave honnu (gold) to the Temple of Basavanna at Kanagoli at a certain rate according to the betel leaves they sold.⁵ There were Nakaras, who dealt in cotton, rubies and grains. In the Managoli inscription⁶ mentioned above, they are said to have granted half visa per honnu on each bale or parcel of goods they brought including rubies, and on all the

1. Dixit, G.S. - op. cit., P.63.

2. E.C. VII, Sk. 19.

3. Ibid. II, 235.

4. E.I. XVIII. P. 208-212.

5. Ibid. Vol. V, P. 9-23.

6. Ibid.

stock of cotton, and the twelve kinds of grain, to the temple of Basavanna. The leading Settis also dealt in rubies and grains. There were merchants dealing in corn. In a record from Muttage of 23rd June 1166, several such merchants: Bachisetti, Movisetti, Adisetti, Madavasetti and Sankarasetti, are mentioned.¹ There were also people dealing in money-lending, and there was a particular lane called "Sāligaderi". We also get reference in the records to the charity fair (Dharma Sante). According to a record of 19th July 1190 of Yadava Bhillama, Māyideva Dandanāyaka, inaugurated a charity fair at Uevinur in Tardavādi 1000.²

Prof. K. A. N. Sastry says, "The most celebrated among the merchant guilds of the time were the five hundred Swamis of Ayyavolepura who seem to be mentioned in quite a number of inscriptions."³ The details of this guild are mentioned in an inscription of 1054 A.D. from Shikarpur Taluk, Shimoga District.⁴ This body of men (merchants) was the protector of the "Vira Banaju Dharma" (the law of noble merchants). The 'mummaridandas' were another corporation of merchants, who claimed to have come from the line of five hundred chiefs of Ayyavolepura. They had their head-quarters at first at Halebid and subsequently in Kurugodu, Bellary District.⁵

1. I.A. Vol. V, P. 45 ff.

2. Abhidana Vastukosa by Nagavarma, P. 79-94.

3. Yazdani, G. - op. cit., P. 433. 4. E.C. VII, Sk. 118.

5. S.I.I. IX, Part I 296; Yazdani, G. - op. cit., P. 435.

4. Taxation.

Prof. K. A. N. Sastri says, "The king's government had no monopoly of fiscal rights, for every local assembly and corporation could exercise these within its own sphere for purpose germane to its objects and duties."¹ Trade and traders were always deemed to be suitable for taxation. Betel leaves and areca-nuts were ⁱⁿ common use. They are the goods referred to in the inscription frequently. A record of Bijjala speaks of customs on areca-nuts, betel leaves and paddy.² Taxes were levied on salt, til-seed, Bengal-gram, cotton and oil.

Customs duties were levied on cows. According to a record from Balligave, the Talara (Tax Officer) granted customs duties on ten cows to the Temple of Gundesvara.³ A separate tax seems to have been levied on bullocks called Kodavisabiravana. In a grant of 1162, from Bandanike, the king is mentioned to have granted this on 50 bullocks.⁴ Taxes were levied on horses also. Hejjunka was the local tax, probably on income, and the Vaddaravula was the tax on high grade cotton crops. These were also local and provincial taxes. According to the Muttage Inscription of 1165, Dasirāja granted these two in Muttage.⁵ Taxes were also levied on thresholds called Hosatiluvana. According to a record from Arasibīdi, Humagund Taluk, Bijapur District, of 26th December 1167, the Sinda Chief Holalarasa granted this tax on threshold for a basadi at Vikrāmapura.⁶

1. Yazdani, G. - op. cit. 410.

2. Karnataka Ins. 13.

3. Ibid. 146.

4. Ibid. 242.

5. Karnataka Ins. No. 12.

6. A.R. 1929. App. E. 40.

Taxes on betel leaves appear to have been levied if carried on bullocks and asses. According to a record of Sovideva from Madagihāl, a tax of 200 betel leaves on a bullock or ass loaded in the same district and a tax of 10 loads of betel leaf on each farmstead, wherever loads are carried within 900 towns, were granted to the temple.¹

Cess on buyers and sellers of goods appears to have been levied, for, from a record of 2nd January 1172 from Bāpuram, it is gathered that the mummuridandas made grants of one 'kani' of cess on buyers and one 'kani' on sellers of goods to the God.² Family tax on oil mills and family tax on bullocks were also imposed. According to a record from Bandenike of 17th December 1173, Nācharasa, managing Hejjunka, granted family tax on 20 bullocks and family tax on one oil mill.³

There was another tax called the Market Tax and there was an officer in charge. Probably this was a municipal tax levied to run the administration of the city or village. This must have been levied on the sellers of the goods for setting up stalls in the market to sell their goods. According to a record from Muttage of 24th March 1147, Bammaraśa, the Chief of Guilds, got⁴ the authority of market tax and granted it to Sivalinga's temple. Melālike income formed another source of revenue, collected from the villages. probably this was a kind of compensation for

1. E.I. Vol. XV. P. 315-327.

2. S.I.I. Vol. IX, Part I, 295.

3. E.C. Vol. VII. Sk. 236.

4. Karnataka Ins. 13.

administering the village, and every villager was expected to pay it. According to a record from Kadlevad (Sindagi Taluk, Bijapur District) of 5th April 1186, of Somesvara, Anemarasa of the Silāhāra family granted to Acharya Sevarasi Pandita for the Temple of Somanāthadeva certain taxes and melalike incomes due from Navidige.¹

5. Weights and Measures.

Two of the most comprehensive records relating to trading corporations belonging to Silāhāras of Karad come from Kolhapur and Miraj. They are dated 1135 A.D. and 1142 A.D.² The first record affords a list of revenues assigned by the merchants to a Jina shrine. It is traced from the record that areca-nuts and and betel leaves were measured by the load/ half-load, ghee and ghee and oil by the "Koda" (pot). Cotton was weighed by "Malve". Dry ginger, turmeric, and garlic were sold by weight. Grains were measured in cart-loads and head-loads.

The second inscription of 1142 A.D. is an endowment of a similar type in favour of a Siva temple. The ^{record} indicates that an ass-load and a bullock-load were used as measures for areca-nuts. The "Bhandigoda" (cart-pot) was an additional liquid measure for oil and ghee.

Land was measured in "Mattar" and "Kammas". Prof. Sastri says that there are no means whatever to determine the modern equivalent of a "Mattar".³

1. Karnataka-Ins.,-13, A.R. 1938. App. E. 36.

2. E.I. XIX, P. 30 ff.

3. Yazdani, G. - op.cit., P. 438.

"Mana" and "pala" were the standard weights for sugar, pepper and jaggery. The Muttage Record of 1176 says that a thousand people granted one "Mana" of pepper, ten of betel-nuts, ten of jaggery, and five "palas" of sugar.¹

The land measurement was left to the discretion of provincial authorities. There were no uniform weights and measures in the kingdom. They varied from place to place. Prof. Sastri says that little attempt was made to standardise the confusing units of measurement. It was troublesome to the people who had to draw local knowledge regarding units of measurement. "Such data as we can gather from the inscriptions regarding weights and liquid measures are in like manner of little value to us in attempting to estimate their equivalents today."²

In fine, Karnataka enjoyed economic prosperity during the period. The numerous grants to temples by the kings, merchant guilds and people, the associations of jewellers, grains being measured by cart-load and ghee and oil by "Koda", the maritime trade - all speak for the economic prosperity of Karnatak. It appears that taxes were heavy. But what was taken by way of taxes was returned to the people by the construction of temples, making grants to them, and according other facilities for the welfare of the people.

1. Karnataka Ins. 14.

2. Yazdani, G. - op. cit., P. 438.

6. Kalachuri Coinage.

Evidence regarding coinage of Kalachuris is very scanty. It appears that only from the reign of Rāyamurari Sovideva were Kalachuri coins struck. Much has yet to be discovered regarding Kalachuri coinage.

Prof. Altekar says, "A few rare gold coins have been found, in the Satara District, weighing on the average about fifty-five grams and having on the obverse a dancing figure facing to the right and on the reverse a legend in three lines in old Canarese characters, of which the second line reads 'Murāri'. The coin type had been attributed to the Kalachuri ruler, Soma (Sovideva) or Murari, and the attribution is quite probable."¹ Prof. K. A. N. Sastri² says that there was a bewildering variety of currencies. Attempts to standardise them did not meet with much success.

7. Art and Architecture.

The Chalukyan style of construction of temples extends over a vast territory. The Dharwar District, which is the home of this style, is filled with temples. Hardly a village exists without a temple of Chalukyan architecture. They extend on the north beyond Kalyani to Bijapur and Belgaum Districts, in the south to Mysore and far into the South, and to Bellary in the east. "The term 'Chalukyan' does not exclusively refer to work

1. Yazdani, G., The Early History of the Deccan, 1960, Parts VII - XI; Altekar, A.S., The Kalachuri Coinage, p. 803.

2. Sastri, K.A.N., History of India, 1950, Part I, p. 265-66.

carried out by that family of rulers, but embraces all that was erected in the country under their sway, either under their own auspices or that of their feudatories, or who for a time supplanted them in the governments of these districts, for the same architects or their descendants worked for all upon the same lines."¹ The Kalachuris supplanted the Chalukyas for a

short time. It, therefore, follows that they followed the same tradition of the country, and the Chalukyan style was adopted.

"This style, it has already been observed, has been equated by some scholars with what is known to the archaeologists as the

Chalukyan style which flourished in the southern part of the Bombay State (now Maharashtra State), or, more precisely, the

Kannada country."² The later Chalukyan style reached its ripest expression under the Hoysālas of Dwarasamudra.³ The

later Chalukyan style was adopted by the Kalachuris, during their period, in the construction of temples in the area comprising the present districts of Bijapur, Dharwar, Bellary, Belgaum and Banavasi. That the Chalukyan style reached its maturity and in supreme expression in the twelfth century is exemplified by a fairly large number of temples in different parts of Chalukyan Country.

Music was encouraged during the period. Ahavamalla was a lover of music and he enjoyed the title Bhāratāgamāmbodhi Parayanam (One who has crossed the Ocean of Music and Bhārata's

1. Cousens, Henry. Chalukyan Architecture of the Kanarese Districts, P. 17.

2. Bharatiya Vidya Bhavan - Struggle for Empire, Vol. V, 1957, Saraswati, S. K., Art and Architecture, P. 622-23.

3. Ibid. 623.

Natyasastra. Savaladevi, Queen of Kalachuri Sovideva (1174 A.D.), and the queens of Hoysala Ballala were accomplished in music and dancing. They made public displays of these arts in the assemblies of nobles, scholars and artists.¹ "In the realm of music and dance, the South developed its own schools known as Karnāṭaki or Dakshinādi in music and Bharatanāṭyam in dance. Yakshagana and Bayalata, etc. were the original forms of drama that flourished in the Kannada Districts."²

8. Temples constructed during the Kalachuri Period.

In the year 1159, according to a record from Belvadi, Shikarpur Taluk, a temple for God Kesava was built by Kesavaraja, lands in the southern quarters of Balipura having been acquired from Sarvesvara Pandita.³ In the Bijapur District, at Kannoli or Kannavalli, Sindagi Taluk, another temple of Nagesvara was constructed by Vaddavyavahari Bachiseti and Nagiseti in 1164.⁴

In 1168, Taraka-gavuda, one of the Nalprabhus of Areyur 12, together with his sons, erected a Siva temple for God Srikantha in the principality of Edenad.⁵ In 1166, when Sovideva was ruling

as a prince, a Vishnu temple for Chennakesava was constructed at Muttage by Chandiseti, one of the corn merchants of the place.⁶

According to a record of 15th March 1170 from Bagevadi of the same division and district, Rajadyaksha Revanayya, the accountant in the palace of Chief Queen Savaladevi, constructed the temples Somanatha and Chennakesava at Bagevadi.⁷ Bijjayanayaka, one

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1. K.A.N. Sastri, Ancient India, 1950, P. 262.
 2. Kulkarni, C. L. - Ancient Indian History and Culture, 1959, P. 237
 3. E.C. Vol. V. Sk. 123.
 4. E.I.A.R. 1937. App. E. 57.
 5. E.C. Vol. V. Sb. 286.
 6. Karnatak Ins. No. 13.
 7. A.R. 1930. App. E. 81.

of the important ministers of Sovideva, constructed two temples, one for God Somanātha and named it after Rayamurari and another for God Bijjesvara, according to a record from Madagihal of 1171.¹ In 1176, according to a record from Kurugodu, Bellary District, Kalliseti established the Temple of Kalideva at Kurugodu.² According to a record from Kurugodu of 17th June, 1177, in the reign of Sankama, the Mummuridandas of the place constructed the Temple of Trikuta and established the Temple of Gavaresvara with the consent of Nāchamalla. Malliseti built³ the Temple of Mallikarjuna and Muddarāja that of Muddesvara.

9. Architecture of select temples near Lakkundi.

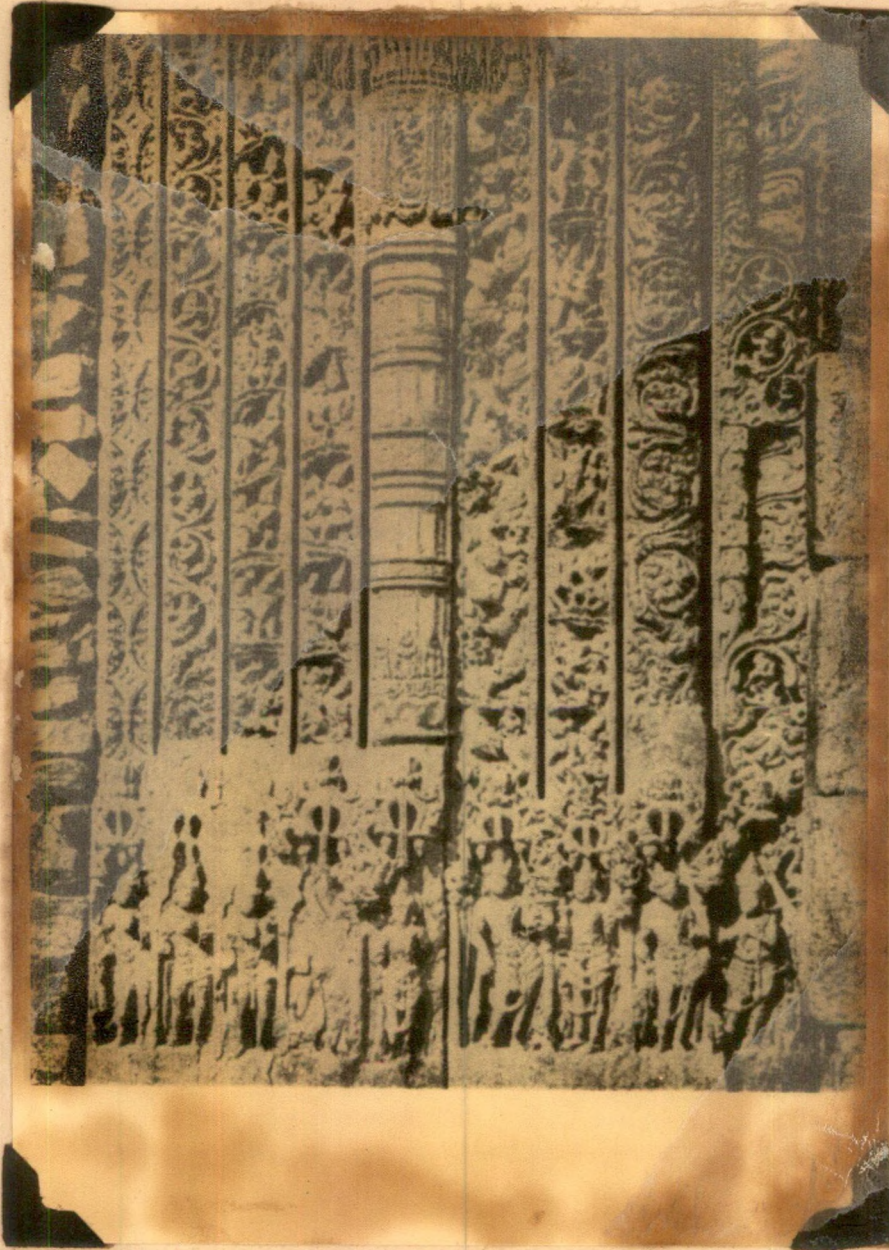
Lakkundi, originally called Lakshakunda or Lakkikundi, is about eight miles to the south-east of Gadag, in the Dharwar District. Lakkundi is full of ancient temples of great architectural interest, some in ruins and others in a good state of preservation. The temples here belong to the later Chalukya period. The architectural specimens seen now at Lakkundi are but the remains of great religious and artistic structures and whatever is available is of very high order. The great achievements of pre-Hoysala period are found within about a hundred miles from Gadag - Lakkundi. There is hardly a village without an example of this style. Lakkundi contains representative specimens of Chalukyan art. It is a vast tract in which Chalukyan art reached its zenith. A visit to Lakkundi is essential for a study of Chalukyan architecture.

1. E.I. Vol. V, P. 315 to 329.

2. S.I.I. Vol. IX, Part I, 296.

3. Ibid. 297.

PLATE NO: 3



LAKKUNDI: KĀSIVĪŚWESWARA TEMPLE

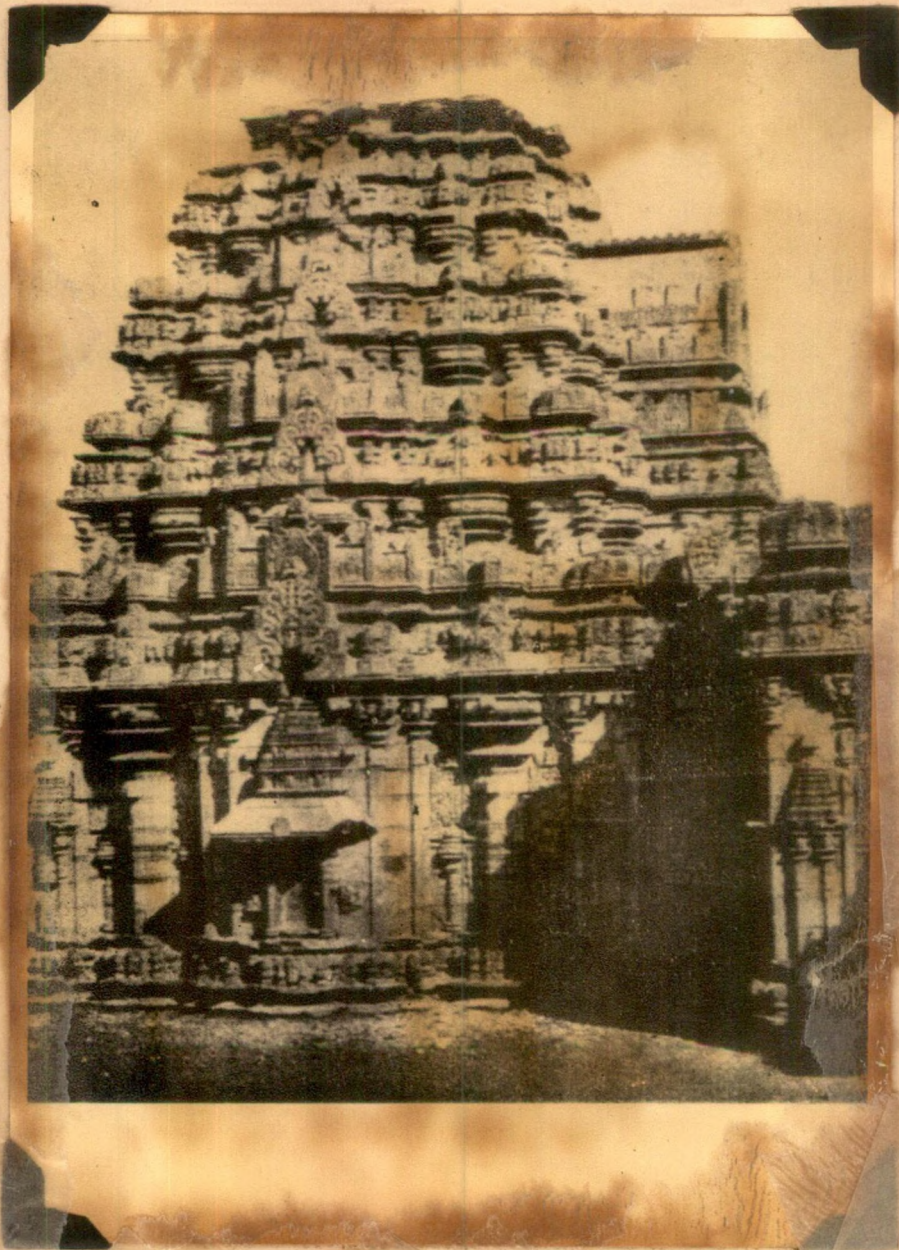
DOORWAY .

Kasivisweswara Temple (Doorway): Lakkundi.

"One of the best temples that illustrates the style (Chalukyan) at its best is that of Kasivisweswara at Lakkundi."¹ It dates from the latter half of the twelfth century. The Temple of Kasivisweswara has been regarded as one of the most eminent productions of decorative art.² The temple now is partly in ruins, the roof having fallen. But the elaborate carved doorways and the facade supported by four well-carved pillars are the main attractions. "If the Saraswati Temple at Gadag is exquisite for pillar architecture par excellence, Lakkundi excels in doorway architecture."³ Meadows Taylor says, "No chased work in silver or gold could possibly be finer"⁴ The embellishment of the tower, rich as well as varied, is far more delicate and refined, while the decorative treatment of the doorways excels anything seen up till now."⁵ Each doorway is a perfect example of delicate and intricate chiselling, and some of the bands are so under cut as to resemble fine filigree or lace work. The photograph of the doorway is given.

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1. Fergusson, James, History of Indian and Eastern Architecture, 2nd Edition, Revised by J. Burgess and R.P. Spiers, London, 1910, P. 428-29; Cousens, Henry, Chalukyan Architecture of the Kanarese Districts, Calcutta, 1926. P. 79-82.
 2. Saraswati, S. K. - op. cit., P. 627.
 3. Karnataka Sangha Publication, Bombay 1961 - Kannadigas and Bombay, P. 29.
 4. Taylor, Meadows, Architecture of Dharwar and Mysore, P. 47.
 5. Bharatiya Vidya Bhavan - Bombay - Vol. V, 1957, Struggle for Empire, Saraswati, S. K., Architecture, P. 627.

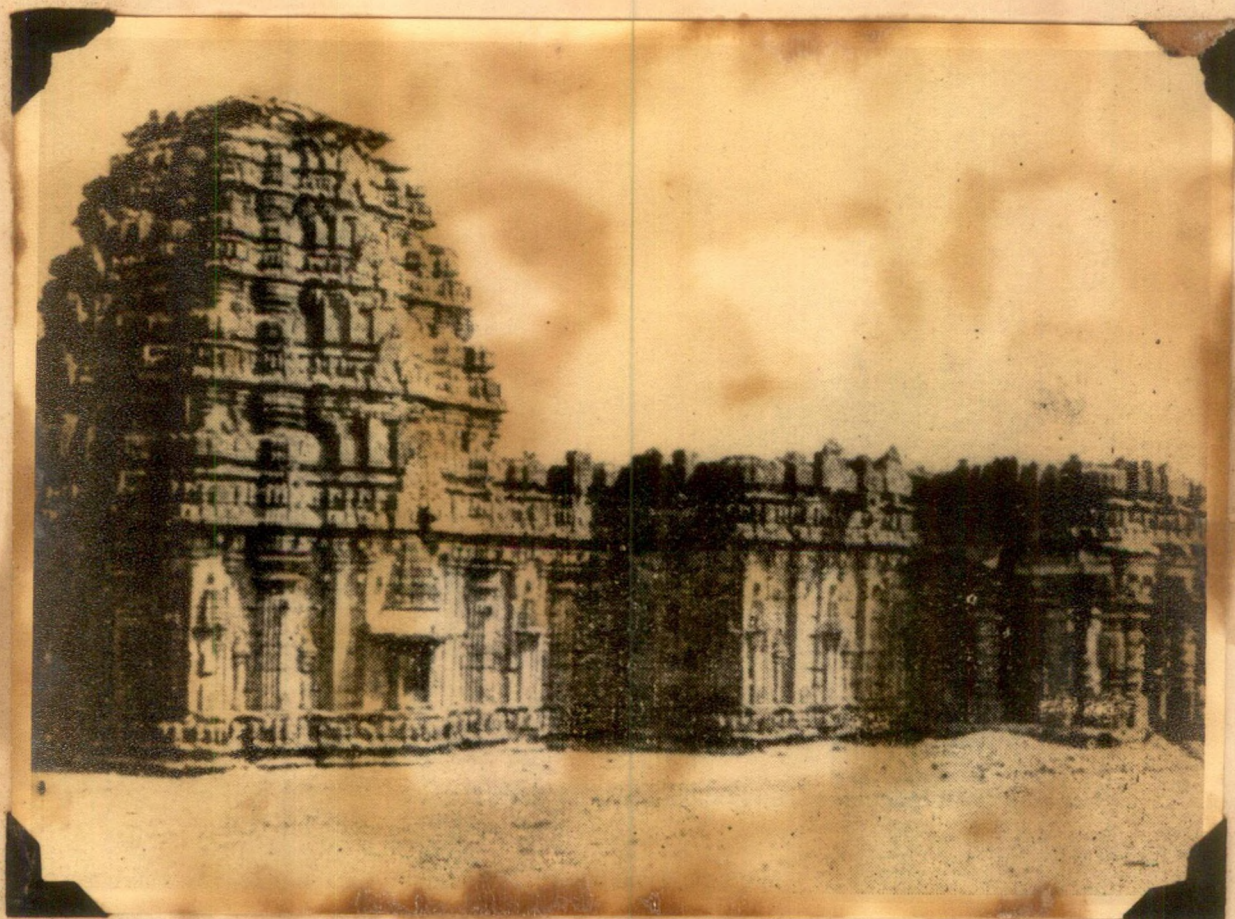
PLATE NO: 5.



ITAGI : MAHADEVA TEMPLE .

DETAILS .

PLATE NO: 4.



ITAGI: MAHĀDEVA TEMPLE .

GENERAL VIEW .

Mahadeva Temple: Itagi.

Mahadeva Temple at Itagi is another important example of Chalukyan style. It was built in 1120 A.D. The temple is in a fairly good condition. The temple has the usual complements of the sanctum, the vestibule and the mandapa, together with another open hypostyle. A small Antrala with the figure of the bull connects this hypostyle with the mandapa. A central complement of four pillars supports a coffered ceiling, the triangular space left at corner. The inscription styles the temple as "Devalaya Chakravarti". Prof. S. K. Saraswati says, "This title seems to be fully deserved."¹ The temple has balanced and harmonious proportions of its parts. Exuberant ornamentation is elegantly worked out. Cousens describes the temple as "probably the finest temple in the Kanarese districts after Helebid in Mysore."² Prof. Sastri says, "The temples of Kasivisweswara at Lakkundi, of Mahadeva at Itagi and of Mallikarjuna at Kurawatti may be mentioned as the most typical of the style."³

Photographs of general and detail view of the temple are given.

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1. Saraswati, S. K. - op. cit., P. 627.
 2. Cousens, Henry, op. cit., P. 30.
 3. Sastri, K. A. N., History of India, 1950, Part I, P. 297.

PLATE NO: 6



DAMBAL: DODDA BASAPPA TEMPLE .

Dodda Basappa Temple: Dambal.

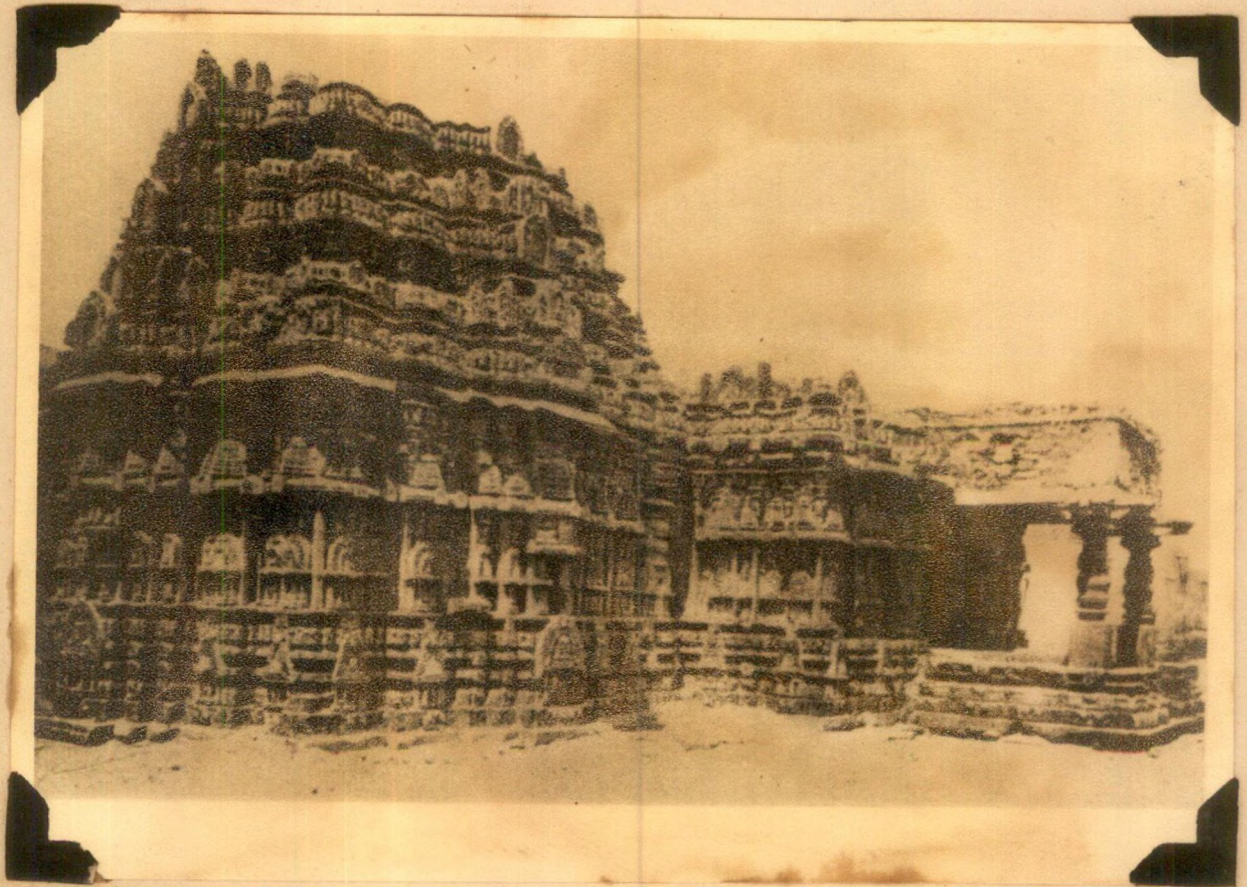
Dambal is a village in Gadag Taluka, Dharwar District. It is seven miles away from Lakkundi. The Dodda Basappa Temple is another striking example of Chalukyan art. The date of the temple is uncertain, but from its style it may be placed somewhere about the latter half of the twelfth century.¹ James Fergusson says, "The only specimen of a star-shaped plan within the Chalukya territory is the Temple of Dodda Basappa or Dodda Vasavanna at Dambal."² In this respect the temple supplies another point of contact with the Hoysala temple, in which the stellate plan is the usual one. ^{In} the Dodda Basappa Temple at Dambal we have perhaps an extreme manifestation of the Chalukyan temple art.

A photograph of the temple is given.

1. Saraswati, S. K., op. cit., P. 629.

2. Fergusson, James; History of Indian and Eastern Architecture, 2nd Edition, Revised by J. Burgess and R. P. Spiers, London 1910, I, pp. 431-32.

PLATE NO: 7.



ETADAG: SOMESWARA TEMPLE.

Someswara Temple: Gadag.

Another small but extremely attractive temple of Chalukyan style is that of Someswara at Gadag. It is richly decorated all over. "This temple may be said to forecast what was to follow later at Belur and Halebidu of architectural fame."¹ The temple appears to belong to the twelfth century. A photograph of the temple is given.



1. Karnatak Sangha Publication - Bombay - op. cit., p. 27.

10. Warrior Stones (Viragals).

Several inscriptions bespeak the glory of the heroes who sacrificed their lives for their village, their country or their king. These are called Warrior Stones. Parts of the inscriptions on the stones show how the hero fought and died. The Sivalinga, the sun, the moon, and such other objects are carved at the head of the Warrior Stone to show that the hero was one with God and that his name and fame would endure as long as the sun and the moon last.¹ The admirable custom of erecting stones in honour of heroes was a source of inspiration and encouragement to the youth. The custom of erecting Warrior Stones appears to have come from the tenth century in Karnatak. During the period of Kalachuris also, the said custom continued.

In 1158, in the Battle of Kuppatur, between Hayve Bopparasa and Chaharasa, a viragal was erected in honour of Nambiya Kesiga, bond servant of the thousand who fought and died.² In about 1159 a viragal was established in honour of Ketana, who died in a battle at Gutti.³ In 1159 when Sattradahalli was burnt by Ekkalarasa, Mandiyamagavunda fought and died and a viragal was erected in his memory.⁴ In 1164 a viragal was set up in honour of Masani, by his elder brother Malaya Bammisetti.⁵ In 1169, when Chelikeya Kasimayya penetrated into the village of Alahur, Mukkada Sovisetti's son, Kaleya Mayaka, slaying many, died.

1. Karnatak University Journal, Vol. IV, June 1960, Hiremath, R.C. Values in Kannada Literature, Ancient and Modern, P. 137.

2. E.C. Vol. VIII, Sb. 255.

3. Ibid. 416.

4. Ibid. 99.

5. Ibid. 177.

A viragal in his honour was erected by his son, Someya.¹ Memorial monuments were erected in the reign of Sankama and Ahavamalla also.

11. Education.

The settlement of Brahmanas in villages and specially on lands (agrahāra) granted to them by royal and other donors, which is frequently referred to in the inscriptions, provided ample opportunity for education. Of the four kinds of Agrahāras mentioned by Prof. K. R. Basava Raja, agrahāras meant to further educational purposes form a category.² The Ummachige Agrahāra was a great educational centre. An inscription of Kotavamachigi furnishes us with details of the Ummachige educational centre.³ Instructions were imparted in several branches of knowledge. Food was supplied free of charge to students. One house and 25 mattars of land were given to one Nagadesiga, who was a man of letters. This Nadadesiga (a Brahmin) was required to teach his pupils Mathematics, Astronomy and Poesy, and feed them once a day, and supply them with clothes every year. The chief queen of Vikramaditya VI gave money in trust to the Mahajanas of a village for the maintenance of a commentator of Sāstras, a reader of the

1. Ibid. Vol. VII. Sk. 181.

2. Karnatak University Journal, Vol. IV, June 1960, Basava Raja, K. R., Agrahāras in Mediaeval Karnatak, P. 107.

3. E.I. XX p. 67 f.; and Yazdani, G., The Early History of the Deccan, 1960, Sastry, K. A. N. - The Chalukyas of Kalyani and Kalachuris of Kalyani, p. 404-405.

puranas and teachers of the Rig Veda and Yajurveda.¹

During our period, there were many agrahāras with Brahmins learned in all arts to impart education to students. The Kalachuri kings gave generous gifts to these centres of learning. Some of the important centres of learning were Muttige, Jambur, Begur, Belagamve, Ayyavole and Manigavalli.

Besides agraharas, Mathas also served as centres of learning. Priests in the temple and mathas imparted education. In the mathas were assembled scholars from several parts of the country. "In the Deccan and the Kannada Country references are made to endowments of land by individual donors for the promotion of learning."²

The literary condition of the period indicates that a high place was given to learning. "Hundreds of inscriptions proclaim the continued solicitude of kings, nobles and merchants for the maintenance and encouragement of a class of men who devoted themselves exclusively to learning and teaching"³ The kings and members of royal families also received education in various arts. Prof. C. M. Kulkarni says, "The kings and the members of the royal families as well as those of the feudatory houses received special education in literature, polity, fine arts and war crafts. Every household had a guru to guide in all the affairs."

1. Annual Report on South Indian Epigraphy - 518 of 1915.

2. Bharatiya Vidya Bhavan - Vol. V, 1957, Struggle for Empire, Ghosal, U.N., Education, P. 511.

3. Sastri, K.A. Nilkanta, History of South India, 1958, ~~Part I~~ (2nd Edn), P. 308

Adult education or social education was given by means of purāṇas, and epic were read and explained by learned scholars who freely commented on current social and religious problems.¹ The stability of social conditions and economic prosperity promoted education and religious harmony during the period. Prof. Sastri says,² "The generally accurate engraving of inscriptions on the walls of most temples and on copper and the high literary quality of many of these records, raise a presumption that the level of general education was fairly high." Prof. Sastri remarks, "Education in all its stages was vitally connected with all social life and institutions, and was productive of more abiding and tangible benefit to the people than appears in our own days."³

12, Social Conditions.

The Kalachuris supplanted the Chalukyas of Kalyani but for a short period of twenty-one years. Drastic changes in respect of dress, food, ornaments, customs and manners cannot be expected during the period. The customs, traditions and pattern of life of the days of Chalukyan rule continued in the Kalachuri period also.

Food.

The standard of living was high. Jowar, wheat and rice formed the staple food of the ordinary people. Raghavanka

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1. Kulkarni, C.M., Ancient Indian History and Culture, 1959, P. 212.
 2. Sastri, K.A. Nilkanta - History of India, 1950. Part I. P. 263.
 3. Yazdani, G. - op. cit., P. 430-31.

mentions many kinds of food, such as, fried puddings, 'chakkuli', 'Arabonu', 'Pheni', 'Savige'. There were preparations from condensed milk.¹ We get information of special delicacies, besides ordinary food, in 'Basavarajadevaragale' ascribed to Harihara. 'Mansollasa' of King Someswara III describes the king's dietary in two separate sections called "the enjoyment of food"² and "the enjoyment of drink."³ The king's dietary comprised both vegetarian and non-vegetarian dishes.

Dress and Toilette.

Reference to the distinctive toilette of the court ladies of Kuntala, Dravida, Maharashtra, Andhra and Gurjara is found in the description of the king's court scenes (Darbars) in Mansollasa.⁴ The priest was clad in white garments and wore ear-rings. The ministers (Mantrins) had suitable dress with ornaments. The other officers wore cotton coats with long sleeves and wore a special head-dress and sold ornaments.

In the Deccan, women wore saris and covered their heads with a portion of the sari. Dr. Altekar says that this pattern of wearing saris was borrowed by the Deccan women from Central India and Malva. Jackets, blouse, frocks, introduced by Scythians in Northern India,⁵ became common in Deccan also. But in the beginning, only the dancing girls adopted it. The 'Lahanga' or

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1. Harischandra Kavya by Baghavanka, Sandhi 8, Sthala 85.
 2. Mansollasa by Someswara, III - 1342 - 1601.
 3. Ibid. 1601-1629.
 4. Mansollasa - III, 1185-87.
 5. Altekar, A.S. - Position of Women in India. P. 350 ff

'parakara' was unknown in this period. It was introduced in the Deccan in the Muslim times. "In ancient times as in modern days, the fashions of the provincial capitals had a great influence in determining the toilet^{te}, the coiffure and fashion of the dress of the women in the interior."¹

Nagavarma in his 'Abhidana-Vastukosa' says that Tilaka, Kasturi, Kumkuma, and Karpura were used. Necklaces of gold and pearls, ear-rings and 'Kumbha' on the forehead were used. Bangles and rings of gold were common to both the sexes.

1. Ibid. P. 350.



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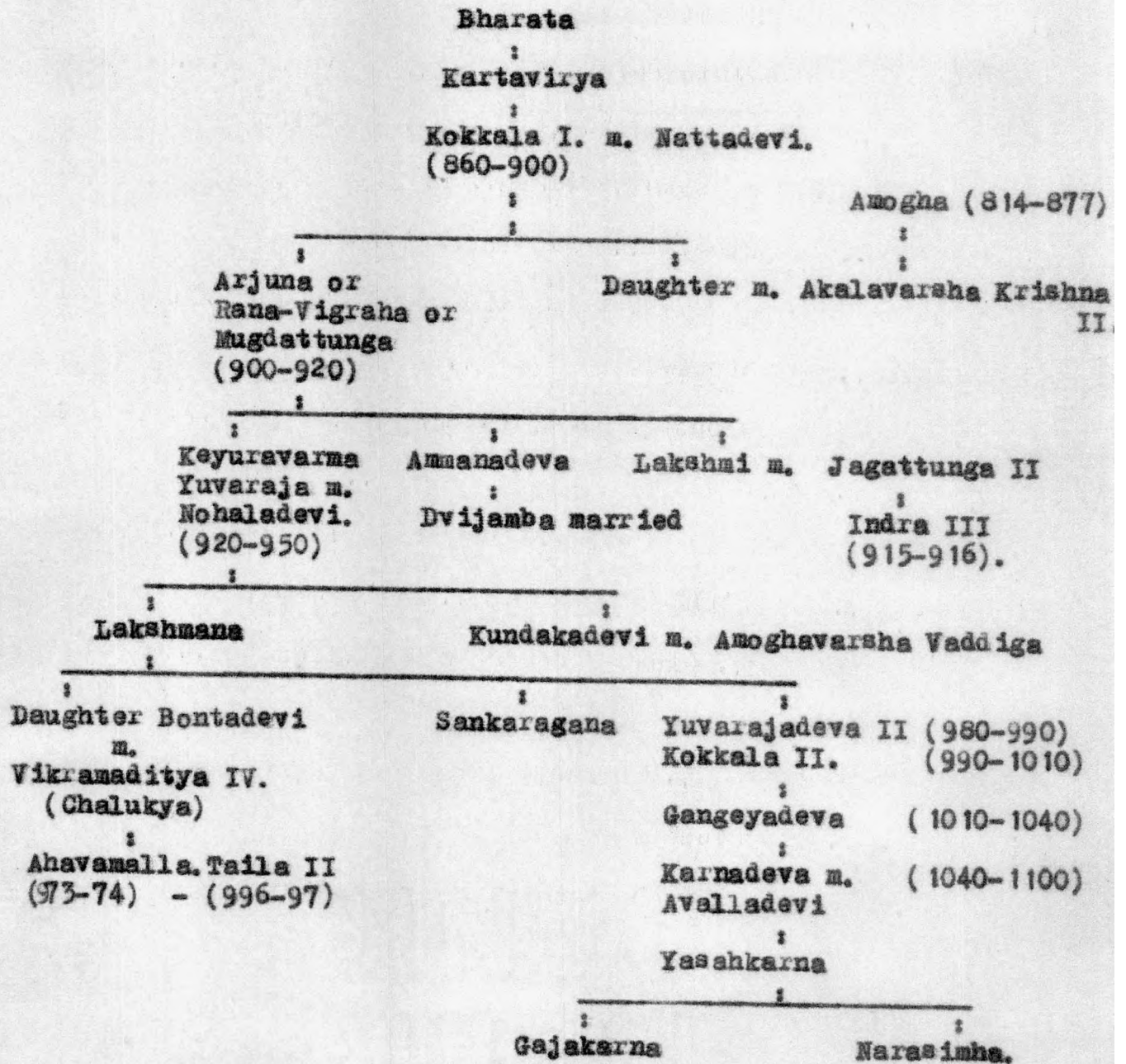
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APPENDICES

I - V.



2. Genealogy of Chalukyas of Kalyani.

1. Tails II (973-997 A.D.)

2. Satyasraya
(997-1008)

Dasavarnan

3. Vikramaditya
(1008-1015)

4. Jayasinha II
Jagadekamalla I
(1015-42)

5. Someswara I
(1042-1068)

6. Someswara II
(1068-76)

7. Vikramaditya VI
(1076-1127)

Jayasinha III

8. Someswara III
(1127-1138)

9. Jagadekamalla II
(1138-1151)

10. Tails III
(1150-1163)

11. Jagadekamalla III
(1163-1183)

12. Someswara IV
(1183-1200).

APPENDIX II.

List of Inscriptions pertaining to the Kalachuri Period.

<u>No.</u>	<u>Place : Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
1	Mahakuta 12-4-602.	Early Chalukya, Mangalisa.	Confirms the defeat of the Kalachuris of Chedi.	I.A. 19. P. 7 ff.
2	Aihola, 634-635	Early Chalukya Pulakesin II.	Ibid.	I.A. VIII. p. 237 ff.
3	933-934	Rastrakuta, Indra IV.	Akalavarsha, son of Amogha, marries the daughter of Kokkala (m)-Lakshmi (d) of Ranavighraha.	I.A. XII p. 247. ff.
4.	Kanthen, 1009	W. Chalukya Vikramaditya IV	Tailapa II's mother was Bontadevi, (d) of Lakshmanachedi.	I.A. XVIII p. 15 ff.
5	Bilhari C. 1100	Kalachuris of Chedi	Deals with the politi- cal history.	E.I.I. p. 297 ff.
6	Benares 18-1-1042	Chedi Karnadeva	Reign of Karnadeva	E.I. II p. 297 ff.
7	Ratnapur 1114	Kalachuris of Ratnapur, Jajalladeva	Kokkala had 18 sons, one of whom was the founder of Ratnapur.	E.I.I. p. 32 ff.
8	Jubbulpore 1122	Kalachuris of Chedi	Karna erected a temple at Kasi; had titles.	E.I. II. p. 1 ff.
9	Kodikoppa 28-3-1121	Sindas of Yelburga Achugi	As feudatory was ruling Kishukad 70 and Narayangal.	JABBRAS, XI p. 247 ff.
10	Ingaleavar, 9-9-1137	W. Chalukya Bhulokamalla	Hemmedi governing Tardavadi; records grant of 1128.	Karn. Ins. p. 247-ff. 7 a & b.
11	Kodikoppa, 25-12-1144	Sinda, Permadi I.	Ruling over Kisukad Bagadage &c.	JBBRAS XI p. 253 ff.
12	Yalisirur 11-3-1145	W. Chalukya Jagadeka M.	Hemmedi ruling over Tardavadi.	A.R. 1927 App. P.64.
13.	Hosur 11-3-1145	Ibid.	Ibid.	Ibid 115.
14	Muttage 24-3-1147	Ibid	<u>Bijjala mentioned</u> <u>first time as a</u> minister.	Karnataka Ins. 8.

<u>No.</u>	<u>Place ; Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
15	Hosur 5-1-1148	Ibid.	Bopparasa Sinda in charge of Mulagunda 12.	A.R. 1927 109.
16	Anevatti 10-1-1149	Kalachuri Vijayaditya	Acquires independent titles curiously.	M.A.R. 1928 79.
17	Shirpur 11-12-1149	W. Chalukya Jagadekamalla	Gift by Mahaprabhuvini Lakmadevi	A.R. 1928 App. E. 247.
18	Malgund - -1150	Ibid.	Kesimayya governing Halasige and Hanangal.	A.R. 1927 App. F. 83.
19	Kannur 10-8-1150	Kalachuri Bijjala	<u>An independent record.</u>	A.R. 1934.
20	Bijapur 28-8-1151	W. Chalukya Trailokyamalla	Bijjala as Kshonipala Mallara in Tardavadi.	Karn. Ins. 10.
21	Kolhapur	Kalachuri Bijjala.	Mentions Savaladevi and Bijjala's name only.	Ibid. 11.
22	Sorab C. 1155.	Chalukya Trailokyamalla	<u>Bijjala as viceroy.</u> Mahadeva in Banavasi.	E.C. 8 Sb. 277.
23	Hosur 25-12-1155	Sinda Chavunda	Lakshmadevi in charge of Posevur.	A.R. 1929 App. E. 147.
24	Shikarpur 26-12-1155	Chalukya Trailokyamalla	Bijjala in charge of <u>all</u> dominions.	E.C. VII
25	Mallapur 26-11-1156	W. Chalukya Tribhuvanamalla	Gifts by Duggidanda-natha to a tank.	A.R. 1928 App. E. 7.
26	Shikarpur 17-12-1157	Kalachuri Bijjala	Mayidevarasa in charge of Hejjunka and Vaddaravula.	E.C. Vol VII Sk. 190.
27	Haveri 20-12-1157	W. Chalukya Trailokyamalla	Appears to be a Kalachuri Ins. Speaks of Bijjala as emperor.	A.R. 1933 App.D. 103.
28	Annigere 25-12-1157	Kalachuri Bijjala	Danda, Sridarayya in Belavola, Bijjala's 2nd year mentioned.	A.R. 1929 E. 201.
29	Kuppatur 1-2-1158	Ibid.	Battle of Kuppatur.	E.C. VIII Sb. 255.

No.	Place : Date	Dynasty & Ruler	Importance	Reference
30	Muttage 15-4-1158	Ibid.	Gift of Nagahuru to God Sivalinga.	A.R. 1930. App. E. 104.
31	Shikarpur 23-9-1158	Ibid.	Raid on Balligrama.	E.C. VII Sk. 162.
32	Begur 24-9-1158	Ibid.	Naniyaganga Permadi a feudatory.	E.C. VII Sk. 18.
33	Kadlevadi 9-10-1158	Ibid.	Ramadevayyanayaka- Sunkaveragade	A.R. 1937 App. E. 45.
34	Yalvur 28-11-1158	Ibid.	<u>Speaks of him as Tribhuvanaikamalla.</u>	A.R. 1931. App. E. 36.
35	Bireidagodu 1158-1159	Ibid.	Deals with Battle of Gutti I.	E.C. VIII Sb. 416.
36	Belvani 5-1-1159	Ibid.	Kesiraja in charge of Banavasi 12000.	E.C. VII Sk. 123.
37	Muttage 5-1-1159	Ibid.	Nagayya's gift to a temple.	A.R. 1930 App. E. 107.
38	Satradahalli 9-2-1159	Ibid.	Ekalaraśa destroyed Satradahalli.	E.C. VIII, Sb. 99.
39	Dharangipura 22-3-1159	Ibid.	Kasapayya in Banavasi, Soyideva in Nagarakhandā.	E.C. VIII Sb. 328.
40	Balligave 22-3-1159	Ibid.	Gifts to temples of Gundesvara and Kesava.	E.C. VII Sk. 146.
41	Avali 6-12-1159	Ibid.	<u>Mentions 4th year of Bijjala.</u>	E.C. VIII Sb. 131
42	Shikarpur C. 1160	Ibid.	Kariya Kesimayya in charge of Banavasi	E.C. VII Sk. 161.
43	Bennagere C. 1160	Ibid.	<u>Soyideva in Banavasi, gives his genealogy.</u>	E.C. VIII Sb. 346
44	Harihara C. 1160	Ibid.	Kariya Kesimayya in Banavasi, Soyideva in Nagarakhandā 70.	E.C. XI. Dg. 35.
45	Nidugallu C 1160	Chalukya	Mallidevehela in charge of Sirenadu.	M.A.R. 1941 47.
46	Jambur 28-2-1160	Kalachuri Bijjala	Jambur attacked by Kallarasa	E.C. VII Sk. 78.

No.	Place ; Date	Dynasty & Ruler	Importance	Reference
47	Edekoppa 22-4-1160	Ibid.	Ekkalarasa ruling over Edenad.	M.A.R. 1929 70.
48	Shimoga 10-4-1160	Chalukya Bhulokammalla	Jagadevarasa in charge of Santalige.	M.A.R. 1923 112.
49	Bagali 18-8-1160	Chalukya Jagadekamalla	Virapandya in charge of Kogile &c.	S.I.I.Vol.IX Pt. I. 267.
50	Arasiyakere 10-12-1160	Kalachuri, Bijjala	Mentions a certain feudatory, Pandya.	E.C. XI Dg. 84.
51	Babangar C. 1160	Ibid.	A gift to a Jain Basadi.	A.R. 1934 App. E. 120.
52	Devageri 27-2-1161	Ibid.	Machidevarasa in Basavura 140. Kariya Kesimayya in Banavasi.	A.R. 1934 App. D. 10.
53	Managoli 12-9-1161	Ibid.	Mentions one Basava - <u>not the Virasaiva</u> <u>reformer.</u>	E.I. V. pp. 9-23.
54	Lakshmesvar 6-10-1161	Ibid.	Vesuvadandanayaka in Huligere 300.	A.R. 1936 App. E. 8.
55	Lakshmesvar	Ibid.	<u>Gives the genealogy</u> <u>of Bijjala.</u>	Ibid. 10.
56	Harihara C. 1162	Ibid.	<u>Gives the traditional</u> <u>origin of the</u> <u>Kalachuris.</u>	E.C. XI Dg. 42.
57	Annigeri 17-1-1162	Ibid.	Sridharayya, the peregrinate of Belavola.	A.R. 1929 App. E. 199.
58	Halugudde 26-4-1162	Tailapadeva in Santa- lige; a battle.	M.A.R. 1923 64.
59	Bandanike 18-11-1162	Kalachuri Bijjala	Sovideva in charge of Nagarkhanda.	E.C. VII Sk. 242.
60	Hemavati 25-12-1162	Chalukya Tailapa	Mallideva ruling over Sirenadu.	E.I.I. IX Pt. I 268.
61	Kulega 24-4-1162	Kalachuri Bijjala	A battle between Ekkalarasa & Jagadeva.	E.C. VII Sb. 193.
62	Annigere 27-6-1162	Ibid.	Gift by Sridharayya to God Amritesvara.	A.R. 1929 App. E. 194.

<u>No.</u>	<u>Place & Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
63	Nilagunda 18-12-1162	Ibid.	Virapandya in charge of Kogile &c.	S.I.I. IX Pt. I. 293.
64	Huli 24-12-1162	Ibid.	Renovation of Kesava Temple by Dasiraja.	E.I. XVIII pp. 208-212.
65	Huli 24-12-1162	Ibid.	Gift by Dasiraja.	Ibid. 212, 218.
66	Kadlevada 24-1-1163	Ibid.	Gift to God Somanatha by the tax officer.	A.R. 1937 App. E. 33.
67	Gadag 3-7-1163	Ibid.	<u>7th year of Bijjala.</u>	A.R. 1927 App. F. 15.
68	Sorab 10-4-1163	Ibid.	2nd Battle of Gutti.	E.C. VIII Sb. 568.
69	Tagarate 6-5-1163	Ibid.	Tagarate attacked by Bijjala's forces.	E.C. VII Sk. 56.
70	Bhuyar 6-5-1163	Ibid.	Lakshmidewa in charge of 36 villages.	A.R. 1938 App. E. 14.
71	Pattadakkal 20-5-1163	Sinda Chevunda	Chavunda in charge of Kisukad.	J.B.B.R.A.S. XI, pp. 259-271.
72	Kerakodu 24-7-1163	Kalachuri Bijjala	Battle between Kirti- deva and Jagadeva.	E.C. VIII Sb. 177.
73	Belagali 24-9-1163	Ibid.	Ekkalarasa raided a village.	E.C. VIII Sb. 449.
74	Kannur 5-12-1163	Ibid.	Madhuvanarayana made a grant.	A.R. 1934 App. E. 175.
75	Balligave 21-12-1163	Ibid.	Mentions 3 royal inspectors.	E.C. VII Sk. 102.
76	Banavasi 15-3-1154	Ibid.	Third Battle of Gutti.	E.C. VIII Sb. 287.
77	Karakantapura 6-6-1164	Ibid.	Bannarasa in charge of Sindavadi.	S.I.I. IX Pt. I 294.
78	Kannoli 25-6-1164	Ibid.	Brahmadeva in charge of Tardavadi.	A.R. 1937 App. E. 57.

No.	Place : Date	Dynasty & Ruler	Importance	Reference
79	Mavali 28-9-1164	Ibid.	Hosavalli raided by Kalarasa.	E.C. VIII Sb. 6.
80	Huligol 14-1-1165	Ibid.	Trade guilds made grants to a temple.	A.R. 1927 135 App. F.
81	Muttage 5-8-1165	Ibid.	Dasimayya, one of the <u>ministers</u> of Bijjala.	Karn. Ins. 12
82	Balambid 26-10-1165	Ibid.	Kesava, the Sunkadadi-kari of Hanungal.	A.R. 1936 A.P. E. 66.
83	Mangoli 5-12-1165.	Ibid.	Madiraja Made a grant to the Chennakesava.	E.I.V. pp. 23-26.
84	Sankh 3-1-1166.	Ibid.	Bijjala ruling from <u>Mangalivedha</u> .	A.R. 1938. App. E. 68.
85	Ron -12-1165	Sinda Chavunda	Gifts by Heggade to Isavarayya.	A.R. 1928 App. E. 28.
86	Hirechauti 27-3-1166.	Kalachuri Bijjala.	Ginnalagundi attacked by Bannarasa.	M.A.R. 1928 81.
87	Madivur 1166	Ibid.	Kereya Kavise raided by the Hoysala chief.	E.C.VIII Sb. 372.
88	Hancha 3-8-1166	Ibid.	Madiga died at the hands of the robbers.	M.A.R. 1928 29.
89	Kondguli 13-7-1166	Ibid.	Bijjala ruling from Bengaranelevidu.	A.R. 1937 App. E. 63.
90	Benachsmatti 23-1-1167	Ibid.	Chavunda, son-in-law of Bijjala.	E.I. XX p. 109 ff.
91	Sangur 30-4-1167	Ibid.	Kaliyamarasa in charge of Basavura.	A.R. 1933 App. D. 171.
92	Yalisirur 30-9-1167	Ibid.	Gifts by Dasirajayya to God Bhogesvara.	A.R. 1927 65
93	Muttage 23-6-1166	Kalachuri Sovideva.	As Viceroy; Chennakesava Temple built.	Karn. Ins.
94	Lakshmesvar 30-10-1167	Kalachuri Bijjala.	Sridharanayaka in charge of Huligere.	A.R. 1936 App. E. 52
95	Araabiddi 26-12-1167.	Ibid.	Sinda Holarasa made a grant to a Jain Basadi.	A.R. 1929 40.
96	Madiharalhalli 25-3-1168	Ibid.	<u>Bijjala ruling from Kalyani.</u>	A.R. 1935 58.

No.	Place : Date	Dynasty & Ruler	Importance	Reference
97	Kalluru 22-4-1168	Kalachuri Sovideva	Sovideva in Banavasi. A Srikanta temple built.	E.C.VIII Sb. 286.
98	Kadlevad 19-9-1168	Ibid.	Sovideva ruling from <u>Mangalivedha.</u>	A.R. 1937 App. E. 37
99	Alihole C. 1169	Sindadhavunda	Bijjala & Vikramaditya born.	I.A. IX. pp. 96-99.
100	Balligave 13-4-1169	Kalachuri Sovideva	Balikeya Kesimayya as viceroy of South.	E.C. VII Sk. 92.
101	Madhudi 7-8-1169	Chalukya Jagadekamalla	Mallidevachola ruling over Sirenadu.	S.I.I. IX Pt. I-270.
102	Talagunda 12-10-1169.	Kalachuri Sovideva	Araid on Alahur.	E.C. VII Sk. 181.
103	Bagavadi 25-12-1169	Ibid.	Gifts by 500 Kottali families to Mallikarjuna.	A.R. 1930 App. E. 80.
104	Hiremanmur 25-12-1169	Sinda Ghavunda	Gifts by him to a tank at Hiriyamaniyur.	A.R. 1928 App. E. 4.
105	Hirehalli C. 1170.	Kalachuri Sovideva	Sovideva ruling from Kalyani.	E.C.VII Sk. 171.
106	Bagevadi 15-3-1170	Ibid.	queen Savaladevi, the Chief/ of Sovideva.	A.R. 1930 App. E. 81
107	Govindavada 2-4-1170	Chalukya Tribhuvanamalla.	Mallideva also in charge of Govindavada.	S.I.I. IX Pt. I-269.
108	Tumbi 27-4-1170	Kalachuri Sovideva	Agrahara of Tumbi raided.	E.C. VIII Sagara 66.
109	Agarkhad 16-6-1170	Ibid.	Grants by Basavarasa &c.	A.R. 1938 App. E. 3.
110	Nidoni 26-6-1170	Ibid.	Sovideva ruling from <u>Medeganur.</u>	A.R. 1934 App. E. 184.
111	Bijapur 15-7-1170	Ibid.	Gifts by Chandarasa.	A.R. 1934 App. E. 156.
112	Muttage 25-12-1170.	Ibid.	Granted Maniyur to God Chennakesava.	A.R. 1930 App. E. 101.
113	Sorab C. 1171	Ibid.	Refers to an attack.	E.C. VIII Sb. 370.

<u>No.</u>	<u>Place ; Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
114	Madagihal 7-3-1171	Ibid.	Bijjayanayaka, an important minister.	E.I. XV pp. 315-329.
115	Belagi 2-4-1171	Ibid.	Records a fight.	M.A.R. 1929 80
116	Sirehalli 23-5-1171	Ibid.	Ibid.	E.G. VII, Sk. 251.
117	Muttage 18-7-1171	Ibid.	Renewal of a grant made by Jagadekamalla.	A.R. 1930 App. E. 102.
118	Muttage 18-7-1171.	Ibid.	Gifts by the king.	Karn. Ins. 9
119	Nidugundi 27-12-1171	Ibid.	Regrant of Kalliamanapalli by Siryadevi &c.	A.R. 1927 App. F. 208.
120	Magadi C. 1172	Ibid.	Kirtidevarasa ruling over Banavasi.	MAR 1923. 126
121	Bapuram 2-1-1172	Ibid.	Ruling from Seléyahalli, Kesiraja in Sindavadi.	S.I.I. IX Pt. I. 295.
122	Bhuyar 25-2-1172	Ibid.	Gifts by Dhayyasahani to Kudaledeva.	A.R. 1938 App. E. 15.
123	Sagadde 14-4-1172	Ibid.	Records a fight.	E.G. VIII Sb. 518.
124	Nadiharihalli. 27-7-1172.	Ibid.	Kesimayya in charge of Banavasi.	A.R. 1935. 59.
125	Shikarpur 21-7-1172	Kalachuri Sovideva	Records an attack by the robbers.	E.G. VII Sk. 150.
126	Harihara 24-7-1172	Ibid.	Mentions feudatory Duggidandanatha.	E.G. XI Dg. 33.
127	Magadi 25-9-1172.	Ibid.	Mentions a battle of Gutti.	M.A.R. 1923.
128	Kadlevad 25-12-1172	Ibid.	Kumara Bannidevarasa as the viceroy over Sagara.	A.R. 1937 App. E. 42.
129	Annigeri 25-12-1172	Ibid.	Dannugideva in charge of Belavola.	A.R. 1929 App. E. 206.
130	Tevarateppa 1-1-1173	Ibid.	<u>Banavasi under Sovideva.</u>	E.G. VIII Sb. 345.

<u>No.</u>	<u>Place : Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
131	Lakkundi 1-1-1173	Ibid.	Refers to a grant to a Jain temple	A.R. 1927 App. F. 30.
132	Elevala 26-3-1173	Ibid.	Sovideva had title of Rayaracharya.	E.C. VIII Sb. 389.
133	Bijapur 12-6-1173	Ibid.	Ruling from Mangaliveda. Lakheyadeva in Tardavadi.	A.R. 1934 App. E. 160.
134	Badabenehalli 27-6-1173	Chalukya Jagadekamalla	Gifts to God Nonambesvara.	S.I.I. IX Pt. 1 272.
135	Induballi 3-9-1173	Kalachuri Jagadekamalla- Sovideva	Establishment of a temple for God Vognesvara.	E.C. VIII Sb. 543.
136	Harti 22-10-1173	Ibid.	Gifts by the 12 gavundas to Goydesvara.	A.R. 1927 App. F. 56.
137	Ibid.	Sinda Vira- bijjala	Records a grant to a temple.	A.R. 1927 App. F. 57.
138	Kandi 22-10-1173	Ibid.	Gifts to a temple by Baladevanayaka and others.	Ibid. 119.4.
139	Yewyr 22-10-1173	Kalachuri Sovideva	Tripurantakadeva made gifts to a temple.	E.I. XII pp. 325-336.
140	Kanvi 22-10-1173	Ibid.	Chaundamanayaka's gifts to Mulasthanadeva.	A.R. 1929 App. F. 119.
141	Bandanike 17-12-1173	Ibid.	Gives the genealogy of the Kadambas of Banavasi.	E.C. VII Sk. 236.
142	Bijapur 25-12-1173	Ibid.	Records a gift.	A.R. 1934 App. E. 161.
143	Chikkahandigal C 1174	Ibid.	A Jain grant.	A.R. 1927 App. E. 150.
144	Chatnahalli 7-1-1174	Chalukya	Records a grant by the Rajaguru.	S.I.I. IX Pt. 1-271.
145	Jambur 17-2-1174	Kalachuri Sovideva	Attack of Jambur.	E.C. VII. Sk. 75.
146	Belhod 18-3-1174	Ibid.	Gifts to Adityadeva by the chief of the village.	A.R. 1927 App. F. 146.

<u>No.</u>	<u>Place : Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
147	Udri 8-4-1174	Ibid.	Kirukulunayaka's attack of the royal troops.	E.C. VIII Sb. 139.
148	Kadlevad 23-7-1174	Ibid.	Rammidevarasa's gifts to Somanatha.	A.R. 1937 App. E. 40.
149	Kokatmar 10-10-1174	Ibid.	<u>Savaladevi's skill in music.</u>	J.B.B.R.A. XVII pp. 269-281.
150	Nidgundi 10-11-1174	Sinda Virabijjala.	Gifts by Mahadeva to Machavesvara built by him.	A.R. 1927 App. F. 205.
151	Lakkundi 26-11-1174	Kalachuri Sovideva.	Records a gift to Kesavaditya.	Ibid. 41.
152	Gotkhandki 8-12-1174	Ibid.	Gifts to Gangesvaradeva.	A.R. 1930 App. E. 13.
153	Jangmural 25-12-1174	Ibid.	Gifts by Prabhu of Gaunagere to Mahalinga.	Ibid. 31.
154	Malavalli 2-2-1175	Kalachuri Sovideva	Attack of Malavalli.	E.C. VII Sk. 269.
155	Nimbala 24-2-1175	Ibid.	Records gifts to Koti Sankaradeva.	A.R. 1938 App. E. 52.
156	Abbigeri 31-10-1175	Ibid.	Gifts by Bammara Sinda.	A.R. 1927 App. F. 220.
157	Ingalesvar 25-12-1175	Ibid.	The City of Ingalesvar built by Ammana.	Karn. Ins. 14.
158	Chikkamagadi 1176	Ibid.	Vikramaditya in charge of Banavasi.	E.C. VII Sk. 206.
159	Hiresakuna 1176	Ibid.	Records a fight between feudatories.	E.C. VIII Sb. 32.
160	Kadlevad 13-1-1176	Ibid.	Ruling from Mangalivedha. Officers mentioned.	A.R. 1937 App. E. 41.
161	Kurugodu 13-1-1176	Ibid.	Kurugodu under Rachamalla.	S.I.I. IX Pt. I. 296.
162	Hirechauti 3-10-1176	Ibid.	Mentions a fight.	M.A.R. 1923 80.
163	Tenihalli 3-12-1176	Kalachuri Mailugideva	An independent record.	A.R. 1938 App. G. 81

<u>No.</u>	<u>Place : Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
164	Bijapur 25-11-1176	Ibid.	Ibid.	A.R. 1937 App. E. 96.
165	Nimbala 7-3-1177	Kalachuri Sovideva	Gifts to God Sankaradeva.	A.R. 1938 App. E. 53.
166	Kumbati 1-2-1177	Ibid.	Attack of Gutti.	E.C. VII Sb. 498
167	Kuppatur 17-6-1177	Ibid.	Raid on Kuppatur.	Ibid. 251.
168	Kurugodu 17-6-1177	Kalachuri Sankama	Ruling from <u>Kalyani</u> .	S.I.I. IX. Pt. I. 297.
169	Ittagi 23-10-1177	Ibid.	Gifts by Nagadevayya Nayaka.	E.I. XIII 59-61.
170	Korakoda 11-11-1177	Ibid.	Records a battle of Kuppe.	E.C. VIII Sb. 174.
171	Mulgund 1-5-1178	Ibid.	Records a gift to Viduresvara.	A.R. 1927 App. F. 86.
172	Bebhod 1-5-1178	Ibid.	Dannugideva made a gift to the tank.	Ibid. 147.
173	Chagaturu 3-5-1178	Ibid.	Banavasi under Kirtideva.	E.C. VIII Sb. 431.
174	Bankapur 24-6-1178	Kadamba	Gavundavalli granted to a temple.	A.R. 1934 App. E. 2.
175	Mangali 27-6-1178	Kalachuri Sankama.	Ruling from Navile; Kesava, a minister.	E.I. V pp. 26-28.
176	Katgeri 31-7-1178	Ibid.	Sinda feudatories ruling over Kisukad &c.	A.R. 1929 App. E. 151.
177	Bandanika 1179	Ibid.	Boppa gave a gift to Sankaranarayana.	E.C. VII Sk. 237.
178	Belur C. 1179	Hoysala	Records <u>a battle with Sankama.</u>	M.A.R. 1931 2.
179	Kotgere C. 1179	Ibid.	The above battle fought on the plains of Madavalli.	E.C. VI Mudgere 33

<u>No.</u>	<u>Place : Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
180	Bachhalli C. 1179	Ibid.	Records the participation in the above.	M.A.R. 1915 p. 53.
181	Lakshmesvar 15-1-1179	Kalachuri Sankama	Records a gift to the Lakshmesvara Temple.	A.R. 1936 App. E. 20.
182	Lakkundi 23-2-1179	Ibid.	Mentions gifts by the artisans.	A.R. 1927 App. F. 43.
183	Belagumvi 9-4-1179	Ibid.	Mentions his officers.	I.A. p. 45 ff.
184	Ron 3-9-1179	Ibid.	Sinda Vikramaditya in Kisukad.	A.R. 1927 App. F. 174.
185	Yewur 1-10-1179	Ibid.	Tripurantakadevarasa made some grants.	E.I. XII 336-338.
186	Malayanur 13-12-1179	Ibid.	Mallideva in charge of Sirenadu.	S.I.I. IX Pt. I-273.
187	Sudi C. 1180	Ibid.	Gives the genealogy of the Sindas.	S.I. XV pp. 109-111
188	Harihara C. 1180	Ibid.	Gives the genealogy of Kalachuris.	E.C. XI Dg. 44.
189	Shikarpur C. 1180	Ibid.	Dambur raided.	E.C. VII Sk. 300.
190	Gadag C. 1180	Ibid.	Refers to a gift to Mudhavesvara.	A.R. 1927 App. F. 11.
191	Lakkundi 9-3-1180	Ibid.	Records a gift to Kesavaditya.	Ibid. 37.
192	Talikoti 31-3-1180	Kalachuri Ahavamalla.	Ruling as prince.	A.R. 1930 App. E. 66.
193	Belagavatti 5-4-1180	Kalachuri Sankama.	Records the exploits of Kavanayya.	E.C. VII Honna 11.50
194	Naregal 8-4-1180	Ibid.	Gift to God Kedara.	A.R. 1927 App. F. 183
195	Ron 20-10-1180	Ibid.	Sinda Vikramaditya in Kisukad.	E.I. XIX pp. 226-236
196	Balligare 16-2-1181	Kalachuri Ahavamalla (as a prince, perhaps)	Kesimayya Dandanayaka in Banavasi.	E.C. VII Sk. 144.

<u>No.</u>	<u>Place : Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
197	Madenur 14-6-1181	Kalachuri Sankama	Records a fight.	A.R. 1935 55.
198	Madras 13-7-1181	Ibid.	Vijayapandya Nolambavadi.	S.I.I. V 856.
199	Balligave 10-7-1181	Ibid.	Mentions the ministers of Ahavamalla.	E.C. VII Sk. 119
200	Magundali 25-10-1181	Ibid.	Records a fight.	Ibid. 158.
201	Kallamali 27-3-1182	Ibid.	Ibid.	E.C. VIII Sb. 43.
202	Shaikarpur 22-6-1182	Kalachuri Ahavamalla	Records a boar hunt.	R.C. VII Sk. 159.
203	Magundi 7-7-1182	Ibid.	A Jain grant.	Ibid. 197.
204	Hulihalli 11-11-1182	Ibid.	Praises the valour of Vikramaditya	A.R. 1934 App. E. 99.
205	Ballisava 22-11-1182	Ibid.	Records a fight.	E.C. VII. Sk. 245.
206	Maidur 12-11-1182	Ibid.	Gifts by Vikramaditya.	A.R. 1934 App. E. 106.
207	Haralahalli C. 1182	Ibid.	Gottangadi granted to a temple.	A.R. 1933 App. D. 55.
208	Naregal 5-1-1183	Kalachuri Sankama.	A grant to Revenesvara.	A.R. 1927 App. F. 104.
209	Kalakeri 10-4-1183	Kalachuri Ahavamalla.	Records a fight.	A.R. 1936 App. E. 90.
210	Mannera Masalavada 7-6-1183	Ibid.	Vijayapandya in charge of Kogile &c.	S.I. IX Pt. I. 276.
211	Gudadanberi 1-12-1183	Ibid.	Mentions Vikramaditya.	A.R. 1934 App. E. 85.
212	Behatti	Ibid.		
213	Dambal 9-7-1184	Ibid.	Records a gift to a tank.	A.R. 1928 App. E. 68.

<u>No.</u>	<u>Place : Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
214	Malakapuram 5-11-1184	Ibid.	<u>Ruling from Kalyani.</u>	S.I.I. IX Pt. I. 277.
215	Bijapur 5-11-1184	Ibid.	Mentions Hemmadi, the Yadava feudatory.	A.R. 1934 App. E. 137.
216	Mirajgi 5-11-1184	Ibid.	Gifts to Mallikarjuna.	A.R. 1930 App. E. 45.
217	Annigers 5-11-1184	Ibid.	Vira Bommarasa as fire to the Kalachuris.	A.R. 1929 App. E. 207.
218	Patasivaram	Ibid.	<u>Mentions Bommarasa as the destroyer of Kalachuris.</u>	S.I.I. IX Pt. I. 276.
219	Kamabaduru 15-4-1186	Ibid.	Bagadeva in charge of Sirensadu.	Ibid.
220	Konnur 9-6-1185	Ibid.	Mentions <u>the titles of</u> Somesvara.	A.R. 1929 App. E. 82.
221	Kalkeri 30-3-1186	Ibid.	Records a cattle raid.	A.R. 1936 App. E. 83.
222	Kalkeri 30-3-1186	Ibid.	Records a fight.	Ibid. 84.
223	Kalkari 2-12-1185	Ibid.	Cattle raid by Tailha- deva.	Ibid. 86.
224	Sirasangi 6-1-1186	Ibid.	Habbeyanayaka, a feudatory.	Karn. Ins. 15
225	Kadlevad 5-4-1186	Ibid.	Ruling from Govageya Nelevidu.	A.R. 1937 App. E. 34.
227	Hullatti 29-11-1186	Ibid.	Mentions Vikramaditya and Savaladevi.	A.R. 1934 App. E. 104.
228	Nandavaram 25-12-1186	Ibid.	Malapa Dandanatha in Sindavadi.	S.I.I. IX Pt. I. 279.
229	Kumatgi 1186	Ibid.	Reconsecration of Brahmesavara.	A.R. 1936 App. E. 113.
230	Lakshmesvar 17-12-1187	Ibid.	Gift by 50 families of oil men.	Ibid. 42.
231	Sulibhavi 10-2-1187	Sinda Bijjala	Gifts by Vikramaditya to Kesava Temple.	A.R. 1929 App. E. 65.

<u>No.</u>	<u>Place : Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
232	Benachamatti 24-3-1187	Ibid.	Mentions Bijjala's wife, Tripuradevi.	E.I. XX-two Sinda inscriptions, both of 1187.
233	Toragal 26-12-1187	Barma	An important feudatory of Somesvara.	I.A. XII p. 95 ff.
234	Terdal 24-3-1188	Chalukya Somesvara	Reviews the history of the dynasty at Terdala.	I.A. XIV p. 14 ff.
235	Muttage 25-12-1189	Yadava Billama	Tardavadi under Bhillama.	Karn. Ins. 16.
236	Nagemuhalli 1196	Chola Boganrip- ala.	Boga in charge of Sindavadi.	S.I.I. IX. Pt. I. 298.
237	Behatti 1184	Kalachuri Singhana	<u>The only record mentioning him.</u>	I.A. IV p. 274.
238	Kalakappana 31-10-1196	Chalukya Somesvara	Achidevarasa, a feudatory.	A.R. 1928 App. E. 35.
239	Gadag 21-11-1192	Hoysala Viraballala	<u>The final conquest of the Kalachuris.</u>	I.A. II. pp. 296-303.
240	Arjunavada 12-4-1260	Yadava Kannara	Name, genealogy and parents of Basava.	E.I. XXI pp. 9-16.
241	Maradipur 1280	Hoysala Viraballala.	Mentions Basava and other Virasaivats.	E.C. III Mandya 83.
242	Hiriyar 1259	Hoysala	Ibid.	E.C. V. Arasiker 109
243	Murudi 1174	Hoysala Viraballala.	Refers to a Karnatak school for boys.	Ibid. 138.
244	Haregal C. 1120	Sinda Parmadi	Records the genealogy of the Sindas.	J.B.B.R.A.S. XI. p. 219 ff.
245	Naregal C. 1140	Ibid.	Records the exploits of the Sindas.	Ibid. pp. 239-246.
246	Ablur C. 1200	-	Mentions the story of <u>Ekantada Ramayya.</u>	E.I. V pp. 237-260.
247	Ablur C. 1200	-	Indicates the place where the above cut off his head.	Ibid. pp. 260-261.

<u>No.</u>	<u>Place : Date</u>	<u>Dynasty & Ruler</u>	<u>Importance</u>	<u>Reference</u>
248	Tonavatti Bijjala's reign	Kalachuri Bijjala	Records a fight.	E.C. VII Sk. 139.
249	Balipura C. 1155	Ibid.	Mentions Mahadeva Dandanayaka.	Ibid. 108.
250	Telagadde	Ibid.	Mentions his titles.	E.C. VIII Sb. 430.
251	Nimbala	Ibid.	Gifts to Kotisankaradeva.	A.R. 1938. App. E. 51.
252	Annigeri	Ibid.	Vasudevanayaka in Belavola.	A.R. 1929 App. E. 209.
253	Lakkundi	Ibid.	Mentions Mahadevanayaka.	A.R. 1927 App. F. 50.
254	Mudhadi	Kalachuri Sovideva	Mentions some names.	E.C. VII Sk. 272.
255	Kummur	Ibid.	Attack of the Fort of Chittur in Banavasi.	M.A.R. 1929 81.
256	Hadaginahal	Ibid.	Grant to a temple.	A.R. 1937 App. E. 27.
257	Ittagi	Ibid.	Grant to the tank, Gangasamudra.	A.R. 1935 App. E. 28.
258	Haveri	Ibid.	Mentions some names of feudatories.	A.R. 1933 App. D. 79.
259	Nariapur	Ibid.	Records the death of a hero.	A.R. 1928 App. E. 40.
260	Tuttur	Kalachuri Sankama	Completely effaced.	E.C. VIII Sb. 401.
261	Katgeri	Ibid.	Bijjarasa Sinda in Bagadage &c.	A.R. 1929 App. E. 149.

APPENDIX III.

Temples constructed and maintained during the period of
Kalachuris of Kalyani.

Temples marked with asterisk (*) were constructed in the
respective years.

<u>S. No.</u>	<u>Situation of Temple</u> <u>Village</u>	<u>Taluk and</u> <u>District</u>	<u>Year</u>	<u>Name of Temple</u>	<u>Reference</u>
1	Begur	Sikarpur	1159	Mallikarjuna	E.C.Vol.VII Sk. 18
2	Balipura	"	1159	Keshava*	Ibid. 123
3	"	"	1182	Santinātha	Ibid. 197
4	Bharangipura	Nagarkhanda 70	1159	Kedāra	E.C.Vol.VIII Sb. 328
5	Bandanike	"	1162	Someswara *	E.C.Vol.VII Sk. 242.
6	"	"	1173	Boppeswara *	Ibid. 236
7	Balligāve	Shikarpur	1159	Gundeswara *	Ibid. 146
8	"	"	-	Kedāra	
9	Balligāve	(Areywe 12 - Edenad.)	1168	Srikantha *	E.C.Vol.VIII Sb. 286
10	Elamballi	Nagarkhanda 70	1173	Rameswara *	Ibid. 389
11	Bandanike	"	1179	Sankaranārāyana	E.C.Vol. VII Sk. 237
12	Annigeri	Navalgund - Dharwar	1157	Dhoreswara	A.R. 1929 App. E. 201
13	"	- "-	1162	Chandikādevi	Ibid. 199
14	"	- "-	1162	Amriteswara	Ibid. 194
15	"	- "-	1172	Nageswara	Ibid. 206
16	Devagiri	-Dharwar	1161	Grameswara	A.R. 1933 App. D. 10
17	Sangur	"	1167	Brahmeswara	Ibid. 171
18	Soratur	"	1167	Bhogeswara	-

<u>S. No.</u>	<u>Situation of Temple</u> <u>Village</u>	<u>Taluk and District</u>	<u>Year</u>	<u>Name of Temple</u>	<u>Reference</u>
19	Gottagudi	Rannebennur - Dharwar	1172	Nagagāunda Basadi	A.R. 1933 App.E. 59
20	Lakkundi	- Dharwar	1173	Jain Basadi	A.R. 1927 App. F. 30
21	"	"	1174	Kesavāditya	Ibid. 37
22	"	"	1179	Abhinavaprasannakesava	Ibid. 43
23	"	"	1179	Sankaradeva	Ibid.
24	Italgi	"	1177	Mahādeva	E.I.Vol.XIII pp. 59-61
25	Bankāpura	"	1178	Nagareswara	A.R. 1934 App. E-2
26	"	"	1178	Indreswara	Ibid. 4
27	Rona	"	1179	Chāmeswara	A.R. 1927 174
28	"	"	1180	Melleswara	-
29	Aluru	"	1182	Mallikārjuna	A.R. 1934 App.E.85
30	Harti	"	1173	Goyidevarasa	A.R. 1927 App.F. 57
31	Kanvi	"	1173	Mulasthānadeva	A.R. 1927 App. F. 119A
32	Nidgundi	Ron - Dharwar	1174	Madhaveswara	Ibid. 205
33	Kadlewad	- Bijpur	1158	Swayambhu Somanātha	A.R. 1937 App. E.45
34	Elavūru	Bagewadi-Bijpur	1158	Gawareswara	A.R. 1931 App. E. 36
35	Muttige	- Bijpur	1147	Sivalingadeva *	Karn.Ins. 8
36	"	"	1165	Rāmeswara	Ibid. 12
37	"	"	1166	Chennakesava *	Ibid. 13
38	"	"	1147	Chennakesava *	Ibid. 9

S. No.	Situation of Temple		Year	Name of Temple	Reference
	Village	Taluk and District			
39	Kannadige	- Bijpur	Jain Basadi	-
40	Mānigavalli	"	1161	Siddalingakalideva	E.I. Vol.V pp. 9 to 23
41	Bhuyār	"	1163	Abhinavamallikārjuna	A.R. 1938 App. E. 14
42	"	"	1172	Kūdaladeva	Ibid. 15
43	Kannavūr	"	1163	Swayambhuchandeswara	A.R. 1934 App. E. 175
44	Kanavalli	"	1164	Nageswara *	A.R. 1937 App. E. 57
45	Managōli	"	1165	Chennakesava *	E.I. Vol.V pp. 23 to 26
46	Sankh	Indi-	1166	Malimeswara	A.R. 1938 App. E. 68
47	Vikrāmpura	"	1167	Gundabedangiya Basadi	A.R. 1929 App. E. 40
48	Bāgewadi	"	1169	Mallikārjuna	A.R. 1930 App. E. 80
49	"	"	1170	Somanātha *	Ibid. 81
50	"	"	Chennakesava	Ibid.
51	Kheda	"	1170	Kailasadeva	A.R. 1938 App. E. 3
52	Niduvani	"	1170	Somanātha	A.R. 1934 App. E. 184
53	Temba	"	1173	Mulasthanadeva	Ibid. 160
54	Dekanahalli	"	1174	Mahālingadeva	A.R. 1930 App. E. 31
55	Ingalēswar	"	1175	Dadasomanāth	Karn. Insc. 14
56	"	"	1128	Trikuta Nilakantheswara	Ibid. 7A and B

<u>S. No.</u>	<u>Situation of Temple</u> <u>Village</u>	<u>Taluk and</u> <u>District</u>	<u>Year</u>	<u>Name of Temple</u>	<u>Reference</u>
75	Bagali	- Bellary	1160	Laxminārāyana	Ibid. 267
76	Henjeru	-Sirenadu	1162	Desiswaradeva	Ibid. 268
77	Madhuvādi	Madaxira Taluk - Anantpur	1169	Nagēswara	Ibid. 270
78	Govindawāda	Raydurga -	1170	Neelakanthēswara	Ibid. 269
79	Harihara		1173	Nonambēswara	Ibid. 172
80	Malayanūru	-Anantpur	1179	Mallikarjuna, Laxmiswara, Suryadeva, and Mahādevēswara *	Ibid. 273
81	Ballaravīdu	- Hangal	1165	Brahmēswara	A.R. 1936 App. E. 66
82	"	"	1165	Chikkēswara	Ibid.
83	Malige		1171	Somanātha and Bijjēswara *	E. I. Vol. XV pp. 315 to 329
84	Kanamawade	- Belgaum	1174	Somanāth	J.B.B.R.A.S Vol. XVIII pp. 269 to 281
85	Gotakhindī	-	1174	Gangēswara	A.R. 1930 App. E. 13
86	Miranji	-	1184	Macheswara	Ibid. 45
87	Kratupura ^①	Gadag -	1180	Swayambhu-Mādhavēswara	A.R. 1927 App. F. 11
88	Gadag	"	1162	Trikutēswara	-
89	Yelburga	-	1167	Telligēswara	E. I. Vol. XX p. 109.

^①Gadag was called Kratupura in days bygone.
See Kannada Directory p. 27.

S. No.	Situation of Temple		Year	Name of Temple	Reference
	Village	Taluk and District			
57	Nimbahalla	- Bijpur	1175	Kōtisankaradeva	A.R. 1938 App. E. 52
58	Tālikote	"	1180	Somanāthadeva	A.R. 1930 App. E. 66
59	Bijāpura	"	1151	Narasimha	Karn. Insc. 10
60	Konigamuru	"	1185	Prabhaveswara	A.R. 1929 App. E. 82
61	Posevur	Badami-Bijpur	1155	Mallikārjuna	Ibid. 147
62	pattadakal	" "	1163	Vijayeswaradeva	J.B.B.R.A.S. Vol. XI pp. 259-273
63	Arasiyatridu	"	1137	Kesavadeva	A.R. 1929 App. E. 65
64	Harīhara	Davangere -	1160 and 1180	Harīhara	E.C. Vol. XI Dg. 35 and 44
65	Arasiyakere	"	1160	Madeswara	Ibid. 84
66	Kudulur	"	1160	Sankaranārāyana	Ibid. 33
67	"	"	1160	Tungabhadradevi	Ibid.
68	Laxmeswara	- Dharwar	1161	Indreswara	A.R. 1936 App. E. 8
69	Huligere	"	1179	Laxmanēswara	Ibid. 20
70	Nilugunda	- Bellary	1162	Bhimeswara	S.I.I. Vol. II Part I 293
71	Kirtinara- yananagari	-Sindavadi	1164	Brahmēswara *	Ibid. 294 and 277
72	Tumbula	"	1172	Laxminārāyana	Ibid. 295
73	"	"	1172	Vignēswara	Ibid.
74	Kurugōdu	- Bellary	1176	Kalideva *	Ibid. 296

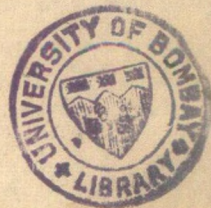
APPENDIX IV.

Place names.

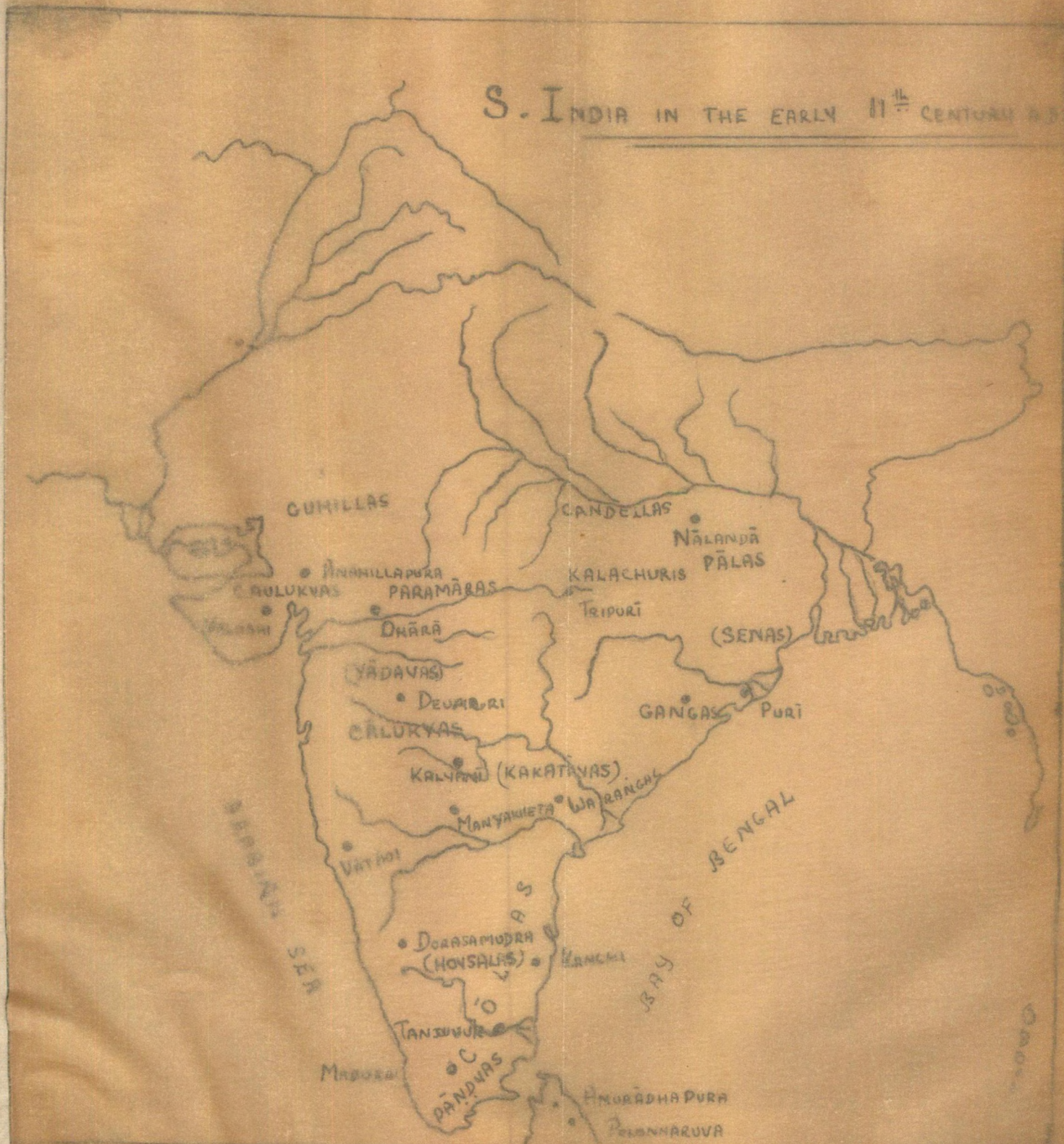
1. Belagami : In Shikarpur Taluka, Shimoga District.
2. Bagali : In Harapanahalli Taluka.
3. Belagave : In Banavasinaḍ.
4. Belavola : Country around Gadag, Dharwar District.
5. Belligrama) : Modern Belagami, Shikarpur Taluka,
or)
Balipura) : Simoga District, Mysore State.
6. Chera : Kerala (Malabar Coast).
7. Erambarge : Yelburga.
8. Gutti : Modern Gooty, Anantpur District.
9. Govindavadi : Modern Govindavada, Raydurg Taluka,
Bellary District.
10. Hanumakonda : In Warrangal Taluka.
11. Kuntala : Northern Kannada Districts.
12. Koppam : "It has been identified with Khidrapur
at the confluence of Krishna and
Panchagama Rivers."
(vide E.I. XII, pp. 296-98)
13. Kogali : In Hadagali Taluka, Bellary District.
14. Kadambalige : In Chittaldurg District.
15. Kritapur : Gadag, Dharwar District.
16. Manikyavalli : It is also known as Manigavalli and
Managoli, ten miles from Bagewadi,
Bijpur District.
17. Mangalavedha : In old Sangli State, at present
Mahārāstra State.
18. Santalige : Country round the village, Ponedahalli,
Shikarpur Taluka.

19. Tardāvādi : Now a small village called Taddevādi on the south bank of Bhima, Indi Taluka, Bijpur District, Mysore State.
20. Tagarata : In Shimoga District.
21. Vatape : Modern Badami.
22. Venge : Andhra.

APPENDIX V.

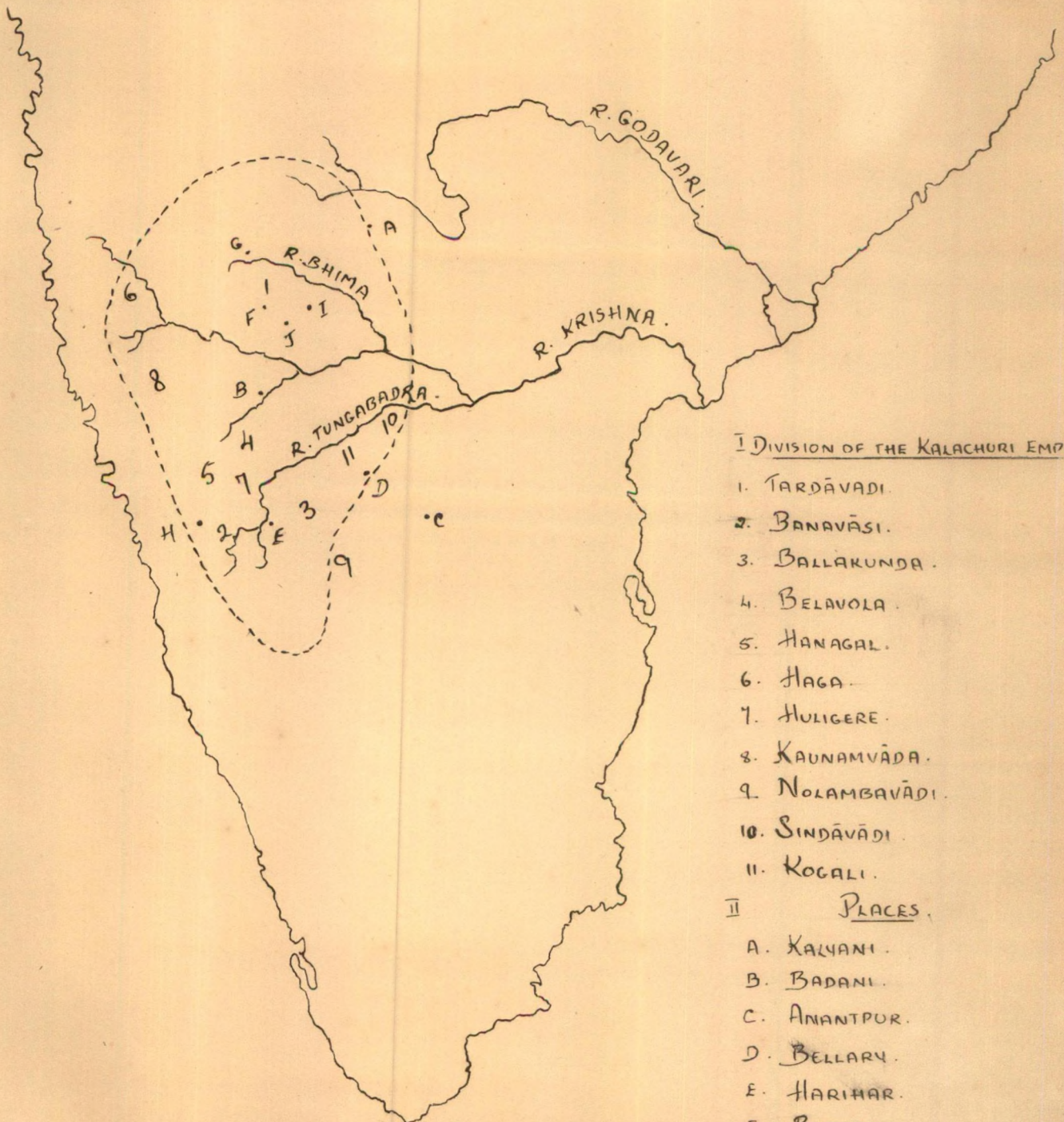


1. S. India in the early eleventh century.



MAP SHOWING KALACHURI EMPIRE.

----- EXTENT OF THE EMPIRE.



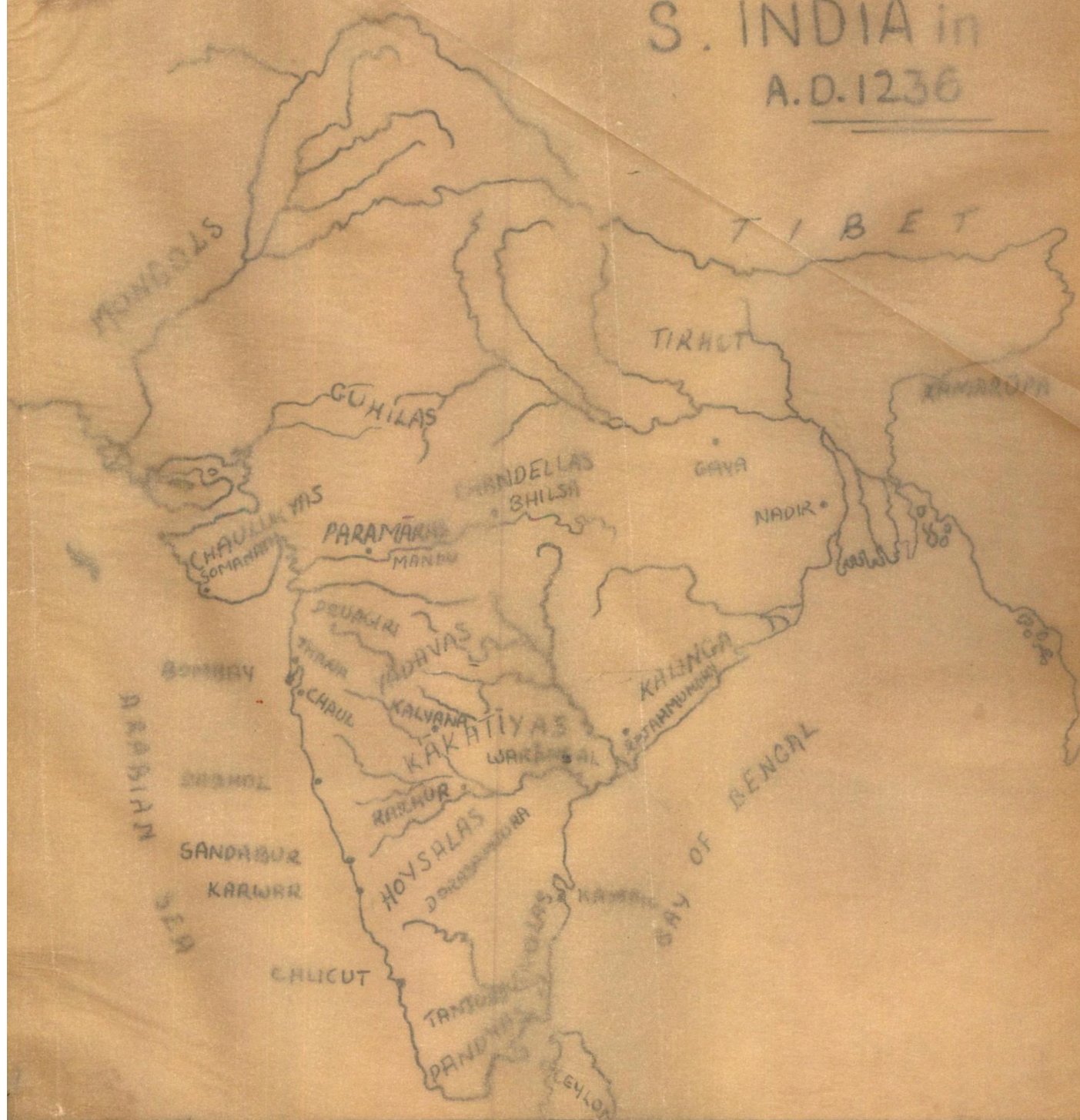
I DIVISION OF THE KALACHURI EMPIRE.

1. TARDĀVADI.
2. BANAVĀSI.
3. BALLAKUNDA.
4. BELAVOLA.
5. HANAGAL.
6. HAGA.
7. HULIGERE.
8. KAUNAMVĀDA.
9. NOLAMBĀVĀDI.
10. SINDĀVĀDI.
11. KOGALI.

II PLACES.

- A. KALYANI.
- B. BADANI.
- C. ANANTPUR.
- D. BELLARY.
- E. HARIHAR.
- F. BITAPUR.
- G. MANGALWADA.
- H. BANAVASI.
- I. BAGEWADI.
- J. MUTLAGE.

S. INDIA in
A.D. 1236





Kalachuris of Kalyāṇi

and

Their Times.

(The Political, Social and Cultural History
of the Kalachuri Dynasty of the 12th Century.)

Thesis submitted to the University of Bombay
for the Degree of
Doctor of Philosophy
in
History
by

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CHAPTER XI.

Economic and Cultural Activities.

The administrative progress made in the Kalachuri period gave an incentive to the economic prosperity of the country. There was generally political peace in spite of the religious revolution and political disturbances, especially in Banavāsī-nādu. These disturbances, being transient and local, did not seriously affect the economic life of the Empire. A clear indication of the prosperity of the country is the architectural activities in the country as well as the high standard of social life in matters of food, dress and ornaments. The economic prosperity of the country is proved by the existence of numerous guilds and associations of craftsmen and merchants. There were many centres of trade and commerce, like Laxmeswar, Mulgund, Belgaum and Dambal. Lavish donations made to the temples and other charitable institutions are recorded in the inscriptions. The number of temples constructed and maintenance is big enough to prove the economic prosperity of the Kalachuri period.

1. Agriculture.

"Agriculture was then as now the chief industry and the backbone of the entire economy."¹ On account of uneven rainfall, water had to be stored in tanks for agricultural purposes. Much

1. Yazdani, G. The Early History of the Deccan, 1960 - part VI; Sastri, K.A.N., Chalukyas of Kalyani and Kalachuris of Kalyani, P. 431.

attention was paid to irrigation - "a subject which ranks in its importance second only to the temples in the inscriptions of the time."¹ Nagavarma mentions various crops.² Paddy, jowar, wheat and horse-gram were grown. Paddy was commonly grown in Banavāsīnad, which was also famous for areca-nuts, betel leaves, dal and cotton. Besides cultivation of the food grains and pulses, Prof. Sastri says, the raising of commercial crops also was practised extensively.³ Land was classed into black land, red land, wet land, garden land, and waste land. Both wet and dry lands were intensively cultivated.

There were also flower and fruit gardens. According to Nagavarma, "Many kinds of flowers like Sampige, Champaka, Girimallige, and fruits, such as, Nerala, figs, grapes and Jambura were grown."⁴ There is little information regarding cattle-farming and dairy farming. Prof. Sastri remarks, "But when all is said and done, our information about the produce of land cannot be considered to be adequate."⁵

2. Industries and Trade.

"In most of the common industries, production had only the local market in view. But a brisk internal trade in some articles like salt and in luxury goods is well attested by the movement of individual merchants and the organisation of guilds."⁶

1. Ibid.

2. Nagavarma - Abhidana Vastukosa, P. 45.

3. Sastri, K.A.N. - Op. cit. P. 432.

4. Nagavarma - op. cit. P. 45.

5. Sastri, K.A.N. Op. cit. P. 432.

6. Sastri, K.A.N., History of India, 1950, Part I, P. 265.

Carpets were manufactured at Warrangal. Iron manufactures, including arms, were the specialities of Palnad. Other places had their specialities. The important industries were weaving, toddy-drawing, mat-making, and basket-making. There were goldsmiths, blacksmiths, carpenters, architects and sculptors. "The manufacture of textiles, which is a very old Indian industry, appears to have been carried on with conspicuous success during the period."¹ Mansollasa gives us a list of fabrics for the king's use and their place of origin.² The art of the jeweller was maintained at a high level. Mansollasa gives us the sources and characteristics of diamond, pearl, ruby, sapphire, emerald and 'Gomeda' gem.

The internal trade was carried on by road. Carts and animals were used to carry goods from one place to another. It appears that road transport was not very safe then. "River and coastal transport was by means of boats. The roads were not always safe and brigandage increased in unsettled times."³ The Settis played an important role in the trade of the country. There were Settis who did the business of lending money. They were called 'Heruvasettigalu'.⁴ The jewellers' art was one of the luxury trades which must have depended on the temple and the palace for encouragement.⁵ An inscription from Shirur, of

1. Bharitya Vidya Bhavan - Struggle for Empire, Vol. V, 1957; Ghosal, U. N., Economic Condition, P. 518.

2. Mansollasa by King Someswara III, 1017-20.

3. ~~Yazdani, G. - op. cit. - P. 433.~~

3. Sastry, K.A.N. - op. cit. P. 265.

4. E.I. Vol. V, P. 9-23.

5. Yazdani, G. - op. cit. P. 427.

Narasimha, gives a list of jewels which he presented in 1049 A.D. to the temple of Vishnu in that place.¹ Prof. K. A. N. Sastri says that mention is made in an inscription that a merchant Sovi Setti supplied precious stones to the emperor and to General Barmadev.²

3. Group Organisations of Industry and Trade: Guilds.

"Traders like manufacturers were organised in a number of autonomous guilds with traditions and insignia and 'prasastis' of their own."³ There were different types of merchants' guilds or associations. These group organisations were centres of economic life. Each group was combined with other groups in the furtherance of the common aim. Prof. G. S. Dixit has elaborately described the group organisation of merchants.⁴

Merchants dealing in the same article in one place or in places close together formed one group or guild or association. In 1136, the jewellers of Dorasamudra, Beluhur and Vishnusastra (Hassan District) granted money for the worship of God Manikeswara.⁵ The association of jewellers of Belagola appears to be important. In 1175 A.D. all the jewellers of Belagola made provision for the supply of flowers to God Gommata.⁶ It made grants in 1282,⁷ 1288⁸ and 1296.⁹

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| 1. S.I.I. XI, Part I, P. 85. | 2. Yazdani, G. - op. cit. P.427 |
| 3. Yazdani, G. - Op. cit. P.433. | |
| 4. Karnatak University Journal, Vol. I, No.2, June 1951, Dixit, G.S., <u>Group Organisation in Mediaeval Karnatak</u> , P. 62. | |
| 5. S.I.I. IX, Part I, 195. | 6. E.C. II, 241. |
| 7. Ibid. 334. | 8. Ibid. 336. |
| 9. Ibid. 347. | |

The second type of guilds of merchants were formed province wise. The merchants, known as Nānādesis and Munnaridandas, were organised on provincial basis and their leaders were known as 'Vaddavyavahāris'.¹

The third type of merchant guilds was of all merchants in one place. In 1181, the members of 'Banaju Dharma' residents of Ayyavole, the two sects of Nadadesis and all the merchants decided to make certain gifts in Balligave.² In 1185 A.D. the merchants of Mosale (Hassan District) pledged themselves to give grants for the worship of the "Tirthankaras".³

There were foreign merchants and local merchants dealing in several articles of necessity and luxury. They also had a guild of their own and a record from Huli gives us the information that there was a traders' house or Haradavane.⁴ Probably it was a place where all the traders of various articles met and discussed about the prices and trade regulations. We also learn from an inscription that there were sellers of betel leaves or Eleyagatrigaru, who gave honnu (gold) to the Temple of Basavanna at Kanagoli at a certain rate according to the betel leaves they sold.⁵ There were Nakaras, who dealt in cotton, rubies and grains. In the Managoli inscription⁶ mentioned above, they are said to have granted half visa per honnu on each bale or parcel of goods they brought including rubies, and on all the

1. Dixit, G.S. - op. cit., P.63.

2. E.C. VII, Sk. 19.

3. Ibid. II, 235.

4. E.I. XVIII. P. 208-212.

5. Ibid. Vol. V, P. 9-23.

6. Ibid.

stock of cotton, and the twelve kinds of grain, to the temple of Basavanna. The leading Settis also dealt in rubies and grains. There were merchants dealing in corn. In a record from Muttage of 23rd June 1166, several such merchants: Bachisetti, Movisetti, Adisetti, Madavasetti and Sankarasetti, are mentioned.¹ There were also people dealing in money-lending, and there was a particular lane called "Sāligaderi". We also get reference in the records to the charity fair (Dharma Sante). According to a record of 19th July 1190 of Yadava Bhillama, Māyideva Dandanāyaka, inaugurated a charity fair at Uevinur in Tardavādi 1000.²

Prof. K. A. N. Sastry says, "The most celebrated among the merchant guilds of the time were the five hundred Swamis of Ayyavolepura who seem to be mentioned in quite a number of inscriptions."³ The details of this guild are mentioned in an inscription of 1054 A.D. from Shikarpur Taluk, Shimoga District.⁴ This body of men (merchants) was the protector of the "Vira Banaju Dharma" (the law of noble merchants). The 'mummaridandas' were another corporation of merchants, who claimed to have come from the line of five hundred chiefs of Ayyavolepura. They had their head-quarters at first at Halebid and subsequently in Kurugodu, Bellary District.⁵

1. I.A. Vol. V, P. 45 ff.

2. Abhidana Vastukosa by Nagavarma, P. 79-94.

3. Yazdani, G. - op. cit., P. 433. 4. E.C. VII, Sk. 118.

5. S.I.I. IX, Part I 296; Yazdani, G. - op. cit., P. 435.

4. Taxation.

Prof. K. A. N. Sastri says, "The king's government had no monopoly of fiscal rights, for every local assembly and corporation could exercise these within its own sphere for purpose germane to its objects and duties."¹ Trade and traders were always deemed to be suitable for taxation. Betel leaves and areca-nuts were ⁱⁿ common use. They are the goods referred to in the inscription frequently. A record of Bijjala speaks of customs on areca-nuts, betel leaves and paddy.² Taxes were levied on salt, til-seed, Bengal-gram, cotton and oil.

Customs duties were levied on cows. According to a record from Balligave, the Talara (Tax Officer) granted customs duties on ten cows to the Temple of Gundesvara.³ A separate tax seems to have been levied on bullocks called Kodavisabiravana. In a grant of 1162, from Bandanike, the king is mentioned to have granted this on 50 bullocks.⁴ Taxes were levied on horses also. Hejjunka was the local tax, probably on income, and the Vaddaravula was the tax on high grade cotton crops. These were also local and provincial taxes. According to the Muttage Inscription of 1165, Dasirāja granted these two in Muttage.⁵ Taxes were also levied on thresholds called Hosatiluvana. According to a record from Arasibīdi, Humagund Taluk, Bijapur District, of 26th December 1167, the Sinda Chief Holalarasa granted this tax on threshold for a basadi at Vikrāmapura.⁶

1. Yazdani, G. - op. cit. 410.

2. Karnataka Ins. 13.

3. Ibid. 146.

4. Ibid. 242.

5. Karnataka Ins. No. 12.

6. A.R. 1929. App. E. 40.

Taxes on betel leaves appear to have been levied if carried on bullocks and asses. According to a record of Sovideva from Madagihāl, a tax of 200 betel leaves on a bullock or ass loaded in the same district and a tax of 10 loads of betel leaf on each farmstead, wherever loads are carried within 900 towns, were granted to the temple.¹

Cess on buyers and sellers of goods appears to have been levied, for, from a record of 2nd January 1172 from Bāpuram, it is gathered that the mummuridandas made grants of one 'kani' of cess on buyers and one 'kani' on sellers of goods to the God.² Family tax on oil mills and family tax on bullocks were also imposed. According to a record from Bandenike of 17th December 1173, Nācharasa, managing Hejjunka, granted family tax on 20 bullocks and family tax on one oil mill.³

There was another tax called the Market Tax and there was an officer in charge. Probably this was a municipal tax levied to run the administration of the city or village. This must have been levied on the sellers of the goods for setting up stalls in the market to sell their goods. According to a record from Muttage of 24th March 1147, Bammaraśa, the Chief of Guilds, got⁴ the authority of market tax and granted it to Sivalinga's temple. Melālike income formed another source of revenue, collected from the villages. probably this was a kind of compensation for

1. E.I. Vol. XV. P. 315-327.

2. S.I.I. Vol. IX, Part I, 295.

3. E.C. Vol. VII. Sk. 236.

4. Karnataka Ins. 13.

administering the village, and every villager was expected to pay it. According to a record from Kadlevad (Sindagi Taluk, Bijapur District) of 5th April 1186, of Somesvara, Anemarasa of the Silāhāra family granted to Acharya Sevarasi Pandita for the Temple of Somanāthadeva certain taxes and melalike incomes due from Navidige.¹

5. Weights and Measures.

Two of the most comprehensive records relating to trading corporations belonging to Silāhāras of Karad come from Kolhapur and Miraj. They are dated 1135 A.D. and 1142 A.D.² The first record affords a list of revenues assigned by the merchants to a Jina shrine. It is traced from the record that areca-nuts and and betel leaves were measured by the load/ half-load, ghee and ghee and oil by the "Koda" (pot). Cotton was weighed by "Malve". Dry ginger, turmeric, and garlic were sold by weight. Grains were measured in cart-loads and head-loads.

The second inscription of 1142 A.D. is an endowment of a similar type in favour of a Siva temple. The ^{record} indicates that an ass-load and a bullock-load were used as measures for areca-nuts. The "Bhandigoda" (cart-pot) was an additional liquid measure for oil and ghee.

Land was measured in "Mattar" and "Kammas". Prof. Sastri says that there are no means whatever to determine the modern equivalent of a "Mattar".³

1. Karnataka-Ins.,-13, A.R. 1938. App. E. 36.

2. E.I. XIX, P. 30 ff.

3. Yazdani, G. - op.cit., P. 438.

"Mana" and "pala" were the standard weights for sugar, pepper and jaggery. The Muttage Record of 1176 says that a thousand people granted one "Mana" of pepper, ten of betel-nuts, ten of jaggery, and five "palas" of sugar.¹

The land measurement was left to the discretion of provincial authorities. There were no uniform weights and measures in the kingdom. They varied from place to place. Prof. Sastri says that little attempt was made to standardise the confusing units of measurement. It was troublesome to the people who had to draw local knowledge regarding units of measurement. "Such data as we can gather from the inscriptions regarding weights and liquid measures are in like manner of little value to us in attempting to estimate their equivalents today."²

In fine, Karnataka enjoyed economic prosperity during the period. The numerous grants to temples by the kings, merchant guilds and people, the associations of jewellers, grains being measured by cart-load and ghee and oil by "Koda", the maritime trade - all speak for the economic prosperity of Karnatak. It appears that taxes were heavy. But what was taken by way of taxes was returned to the people by the construction of temples, making grants to them, and according other facilities for the welfare of the people.

1. Karnataka Ins. 14.

2. Yazdani, G. - op. cit., P. 438.

6. Kalachuri Coinage.

Evidence regarding coinage of Kalachuris is very scanty. It appears that only from the reign of Rāyamurari Sovideva were Kalachuri coins struck. Much has yet to be discovered regarding Kalachuri coinage.

Prof. Altekar says, "A few rare gold coins have been found, in the Satara District, weighing on the average about fifty-five grams and having on the obverse a dancing figure facing to the right and on the reverse a legend in three lines in old Canarese characters, of which the second line reads 'Murāri'. The coin type had been attributed to the Kalachuri ruler, Soma (Sovideva) or Murari, and the attribution is quite probable."¹ Prof. K. A. N. Sastri² says that there was a bewildering variety of currencies. Attempts to standardise them did not meet with much success.

7. Art and Architecture.

The Chalukyan style of construction of temples extends over a vast territory. The Dharwar District, which is the home of this style, is filled with temples. Hardly a village exists without a temple of Chalukyan architecture. They extend on the north beyond Kalyani to Bijapur and Belgaum Districts, in the south to Mysore and far into the South, and to Bellary in the east. "The term 'Chalukyan' does not exclusively refer to work

1. Yazdani, G., The Early History of the Deccan, 1960, Parts VII - XI; Altekar, A.S., The Kalachuri Coinage, p. 803.

2. Sastri, K.A.N., History of India, 1950, Part I, p. 265-66.

carried out by that family of rulers, but embraces all that was erected in the country under their sway, either under their own auspices or that of their feudatories, or who for a time supplanted them in the governments of these districts, for the same architects or their descendants worked for all upon the same lines."¹ The Kalachuris supplanted the Chalukyas for a

short time. It, therefore, follows that they followed the same tradition of the country, and the Chalukyan style was adopted.

"This style, it has already been observed, has been equated by some scholars with what is known to the archaeologists as the

Chalukyan style which flourished in the southern part of the Bombay State (now Maharashtra State), or, more precisely, the

Kannada country."² The later Chalukyan style reached its ripest expression under the Hoysālas of Dwarasamudra.³ The

later Chalukyan style was adopted by the Kalachuris, during their period, in the construction of temples in the area comprising the present districts of Bijapur, Dharwar, Bellary, Belgaum and Banavasi. That the Chalukyan style reached its maturity and in supreme expression in the twelfth century is exemplified by a fairly large number of temples in different parts of Chalukyan Country.

Music was encouraged during the period. Ahavamalla was a lover of music and he enjoyed the title Bhāratāgamāmbodhi Parayanam (One who has crossed the Ocean of Music and Bhārata's

1. Cousens, Henry. Chalukyan Architecture of the Kanarese Districts, P. 17.

2. Bharatiya Vidya Bhavan - Struggle for Empire, Vol. V, 1957, Saraswati, S. K., Art and Architecture, P. 622-23.

3. Ibid. 623.

Natyasastra. Savaladevi, Queen of Kalachuri Sovideva (1174 A.D.), and the queens of Hoysala Ballala were accomplished in music and dancing. They made public displays of these arts in the assemblies of nobles, scholars and artists.¹ "In the realm of music and dance, the South developed its own schools known as Karnāṭaki or Dakshinādi in music and Bharatanāṭyam in dance. Yakshagana and Bayalata, etc. were the original forms of drama that flourished in the Kannada Districts."²

8. Temples constructed during the Kalachuri Period.

In the year 1159, according to a record from Belvadi, Shikarpur Taluk, a temple for God Kesava was built by Kesavaraja, lands in the southern quarters of Balipura having been acquired from Sarvesvara Pandita.³ In the Bijapur District, at Kannoli or Kannavalli, Sindagi Taluk, another temple of Nagesvara was constructed by Vaddavyavahari Bachiseti and Nagiseti in 1164.⁴

In 1168, Taraka-gavuda, one of the Nalprabhus of Areyur 12, together with his sons, erected a Siva temple for God Srikantha in the principality of Edenad.⁵ In 1166, when Sovideva was ruling

as a prince, a Vishnu temple for Chennakesava was constructed at Muttage by Chandiseti, one of the corn merchants of the place.⁶

According to a record of 15th March 1170 from Bagevadi of the same division and district, Rajadyaksha Revanayya, the accountant in the palace of Chief Queen Savaladevi, constructed the temples Somanatha and Chennakesava at Bagevadi.⁷ Bijjayanayaka, one

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1. K.A.N. Sastri, Ancient India, 1950, P. 262.
 2. Kulkarni, C. L. - Ancient Indian History and Culture, 1959, P. 237
 3. E.C. Vol. V. Sk. 123.
 4. E.I.A.R. 1937. App. E. 57.
 5. E.C. Vol. V. Sb. 286.
 6. Karnatak Ins. No. 13.
 7. A.R. 1930. App. E. 81.

of the important ministers of Sovideva, constructed two temples, one for God Somanātha and named it after Rayamurari and another for God Bijjesvara, according to a record from Madagihal of 1171.¹ In 1176, according to a record from Kurugodu, Bellary District, Kalliseti established the Temple of Kalideva at Kurugodu.² According to a record from Kurugodu of 17th June, 1177, in the reign of Sankama, the Mummuridandas of the place constructed the Temple of Trikuta and established the Temple of Gavaresvara with the consent of Nāchamalla. Malliseti built³ the Temple of Mallikarjuna and Muddarāja that of Muddesvara.

9. Architecture of select temples near Lakkundi.

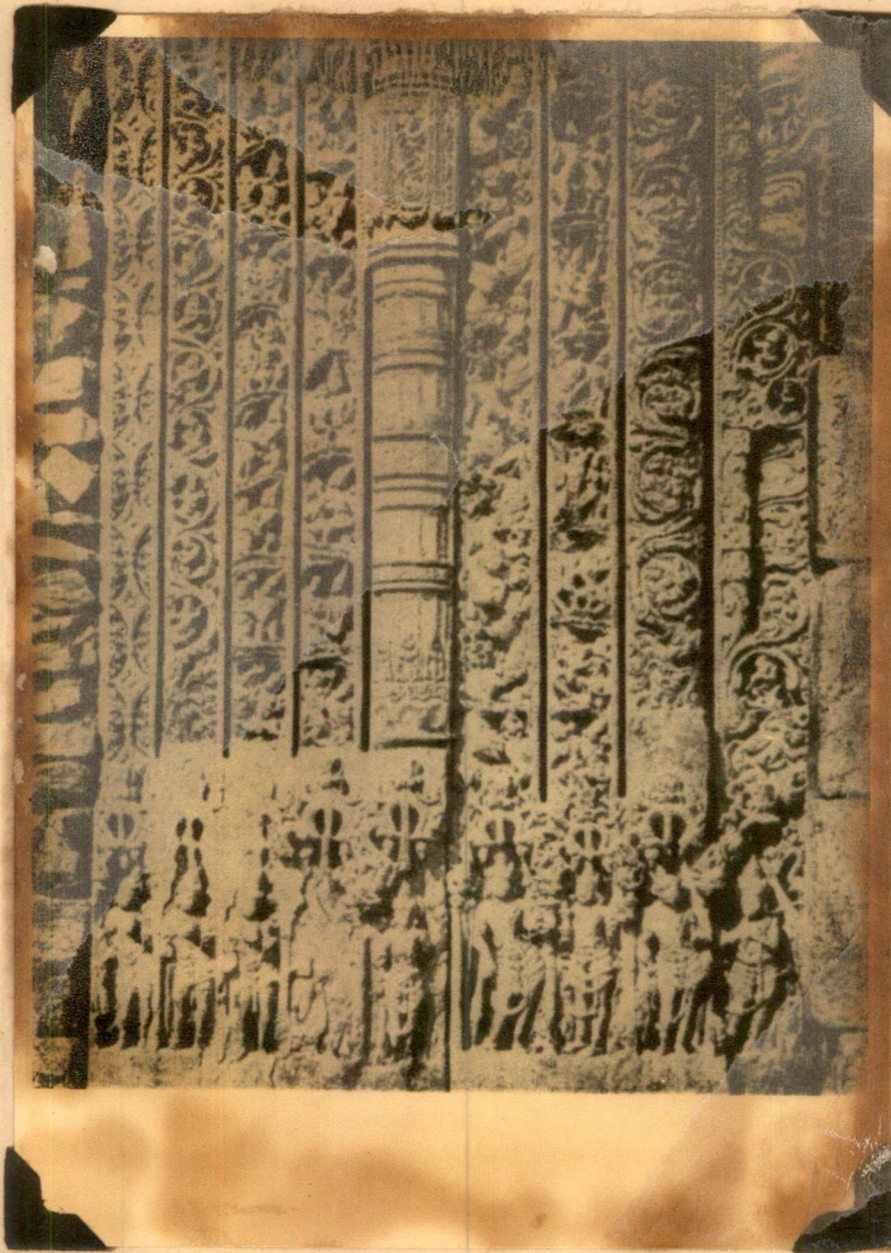
Lakkundi, originally called Lakshakunda or Lokkikundi, is about eight miles to the south-east of Gadag, in the Dharwar District. Lakkundi is full of ancient temples of great architectural interest, some in ruins and others in a good state of preservation. The temples here belong to the later Chalukya period. The architectural specimens seen now at Lakkundi are but the remains of great religious and artistic structures and whatever is available is of very high order. The great achievements of pre-Hoysala period are found within about a hundred miles from Gadag - Lakkundi. There is hardly a village without an example of this style. Lakkundi contains representative specimens of Chalukyan art. It is a vast tract in which Chalukyan art reached its zenith. A visit to Lakkundi is essential for a study of Chalukyan architecture.

1. E.I. Vol. V, P. 315 to 329.

2. S.I.I. Vol. IX, Part I, 296.

3. Ibid. 297.

PLATE NO: 3



LAKKUNDI: KASIVISWESWARA TEMPLE

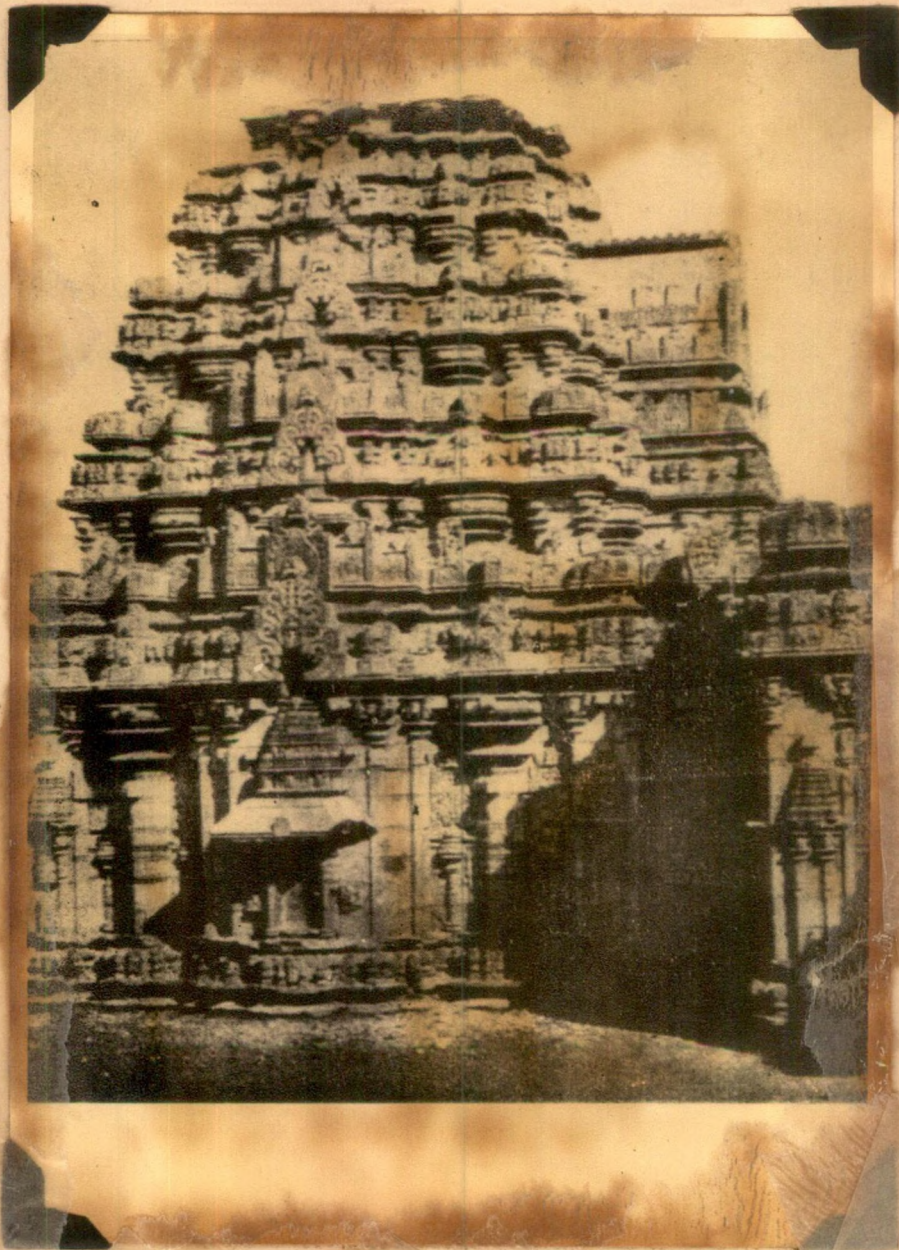
DOORWAY .

Kasivisweswara Temple (Doorway): Lakkundi.

"One of the best temples that illustrates the style (Chalukyan) at its best is that of Kasivisweswara at Lakkundi."¹ It dates from the latter half of the twelfth century. The Temple of Kasivisweswara has been regarded as one of the most eminent productions of decorative art.² The temple now is partly in ruins, the roof having fallen. But the elaborate carved doorways and the facade supported by four well-carved pillars are the main attractions. "If the Saraswati Temple at Gadag is exquisite for pillar architecture par excellence, Lakkundi excels in doorway architecture."³ Meadows Taylor says, "No chased work in silver or gold could possibly be finer "⁴ The embellishment of the tower, rich as well as varied, is far more delicate and refined, while the decorative treatment of the doorways excels anything seen up till now."⁵ Each doorway is a perfect example of delicate and intricate chiselling, and some of the bands are so under cut as to resemble fine filigree or lace work. The photograph of the doorway is given.

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1. Fergusson, James, History of Indian and Eastern Architecture, 2nd Edition, Revised by J. Burgess and R.P. Spiers, London, 1910, P. 428-29; Cousens, Henry, Chalukyan Architecture of the Kanarese Districts, Calcutta, 1926. P. 79-82.
 2. Saraswati, S. K. - op. cit., P. 627.
 3. Karnataka Sangha Publication, Bombay 1961 - Kannadigas and Bombay, P. 29.
 4. Taylor, Meadows, Architecture of Dharwar and Mysore, P. 47.
 5. Bharatiya Vidya Bhavan - Bombay - Vol. V, 1957, Struggle for Empire, Saraswati, S. K., Architecture, P. 627.

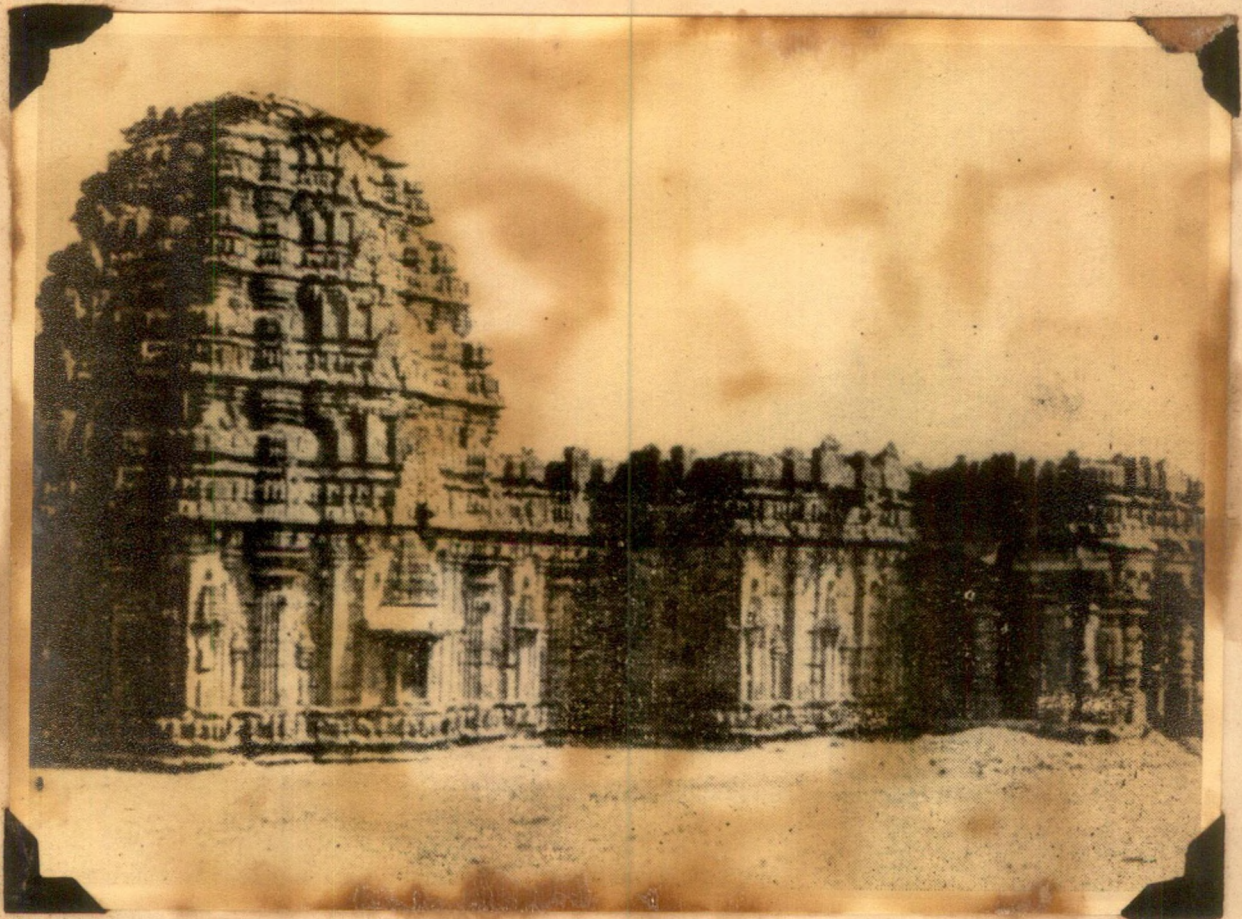
PLATE NO: 5.



ITAGI : MAHADEVA TEMPLE .

DETAILS .

PLATE NO: 4.



ITAGI: MAHĀDEVA TEMPLE .

GENERAL VIEW .

Mahadeva Temple: Itagi.

Mahadeva Temple at Itagi is another important example of Chalukyan style. It was built in 1120 A.D. The temple is in a fairly good condition. The temple has the usual complements of the sanctum, the vestibule and the mandapa, together with another open hypostyle. A small Antrala with the figure of the bull connects this hypostyle with the mandapa. A central complement of four pillars supports a coffered ceiling, the triangular space left at corner. The inscription styles the temple as "Devalaya Chakravarti". Prof. S. K. Saraswati says, "This title seems to be fully deserved."¹ The temple has balanced and harmonious proportions of its parts. Exuberant ornamentation is elegantly worked out. Cousens describes the temple as "probably the finest temple in the Kanarese districts after Helebid in Mysore."² Prof. Sastri says, "The temples of Kasivisweswara at Lakkundi, of Mahadeva at Itagi and of Mallikarjuna at Kurawatti may be mentioned as the most typical of the style."³

Photographs of general and detail view of the temple are given.

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1. Saraswati, S. K. - op. cit., P. 627.
 2. Cousens, Henry, op. cit., P. 30.
 3. Sastri, K. A. N., History of India, 1950, Part I, P. 297.

PLATE NO: 6



DAMBAL: DODDA BASAPPA TEMPLE .

Dodda Basappa Temple: Dambal.

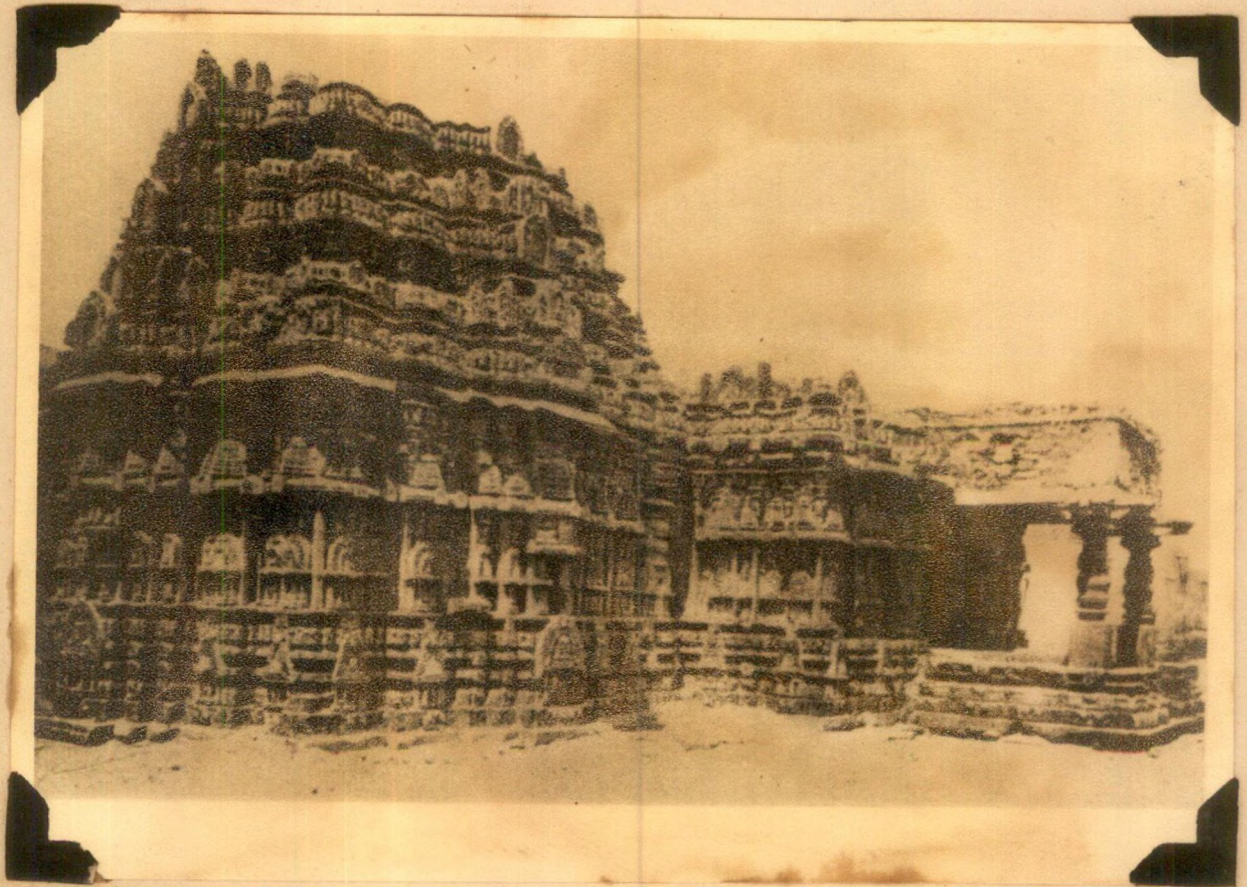
Dambal is a village in Gadag Taluka, Dharwar District. It is seven miles away from Lakkundi. The Dodda Basappa Temple is another striking example of Chalukyan art. The date of the temple is uncertain, but from its style it may be placed somewhere about the latter half of the twelfth century.¹ James Fergusson says, "The only specimen of a star-shaped plan within the Chalukya territory is the Temple of Dodda Basappa or Dodda Vasavanna at Dambal."² In this respect the temple supplies another point of contact with the Hoysala temple, in which the stellate plan is the usual one. ^{In} the Dodda Basappa Temple at Dambal we have perhaps an extreme manifestation of the Chalukyan temple art.

A photograph of the temple is given.

1. Saraswati, S. K., op. cit., P. 629.

2. Fergusson, James; History of Indian and Eastern Architecture, 2nd Edition, Revised by J. Burgess and R. P. Spiers, London 1910, I, pp. 431-32.

PLATE NO: 7.



ETADAG: SOMESWARA TEMPLE.

Someswara Temple: Gadag.

Another small but extremely attractive temple of Chalukyan style is that of Someswara at Gadag. It is richly decorated all over. "This temple may be said to forecast what was to follow later at Belur and Halebidu of architectural fame."¹ The temple appears to belong to the twelfth century. A photograph of the temple is given.



1. Karnatak Sangha Publication - Bombay - op. cit., p. 27.

10. Warrior Stones (Viragals).

Several inscriptions bespeak the glory of the heroes who sacrificed their lives for their village, their country or their king. These are called Warrior Stones. Parts of the inscriptions on the stones show how the hero fought and died. The Sivalinga, the sun, the moon, and such other objects are carved at the head of the Warrior Stone to show that the hero was one with God and that his name and fame would endure as long as the sun and the moon last.¹ The admirable custom of erecting stones in honour of heroes was a source of inspiration and encouragement to the youth. The custom of erecting Warrior Stones appears to have come from the tenth century in Karnatak. During the period of Kalachuris also, the said custom continued.

In 1158, in the Battle of Kuppatur, between Hayve Bopparasa and Chaharasa, a viragal was erected in honour of Nambiya Kesiga, bond servant of the thousand who fought and died.² In about 1159 a viragal was established in honour of Ketana, who died in a battle at Gutti.³ In 1159 when Sattradahalli was burnt by Ekkalarasa, Mandiyamagavunda fought and died and a viragal was erected in his memory.⁴ In 1164 a viragal was set up in honour of Masani, by his elder brother Malaya Bammisetti.⁵ In 1169, when Chelikeya Kasimayya penetrated into the village of Alahur, Mukkada Sovisetti's son, Kaleya Mayaka, slaying many, died.

1. Karnatak University Journal, Vol. IV, June 1960, Hiremath, R.C. Values in Kannada Literature, Ancient and Modern, P. 137.

2. E.C. Vol. VIII, Sb. 255.

3. Ibid. 416.

4. Ibid. 99.

5. Ibid. 177.

A viragal in his honour was erected by his son, Someya.¹ Memorial monuments were erected in the reign of Sankama and Ahavamalla also.

11. Education.

The settlement of Brahmanas in villages and specially on lands (agrahāra) granted to them by royal and other donors, which is frequently referred to in the inscriptions, provided ample opportunity for education. Of the four kinds of Agrahāras mentioned by Prof. K. R. Basava Raja, agrahāras meant to further educational purposes form a category.² The Ummachige Agrahāra was a great educational centre. An inscription of Kotavamachigi furnishes us with details of the Ummachige educational centre.³ Instructions were imparted in several branches of knowledge. Food was supplied free of charge to students. One house and 25 mattars of land were given to one Nagadesiga, who was a man of letters. This Nadadesiga (a Brahmin) was required to teach his pupils Mathematics, Astronomy and Poesy, and feed them once a day, and supply them with clothes every year. The chief queen of Vikramaditya VI gave money in trust to the Mahajanas of a village for the maintenance of a commentator of Sāstras, a reader of the

1. Ibid. Vol. VII. Sk. 181.

2. Karnatak University Journal, Vol. IV, June 1960, Basava Raja, K. R., Agrahāras in Mediaeval Karnatak, P. 107.

3. E.I. XX P. 67 f.; and Yazdani, G., The Early History of the Deccan, 1960, Sastry, K. A. N. - The Chalukyas of Kalyani and Kalachuris of Kalyani, P. 404-405.

puranas and teachers of the Rig Veda and Yajurveda.¹

During our period, there were many agrahāras with Brahmins learned in all arts to impart education to students. The Kalachuri kings gave generous gifts to these centres of learning. Some of the important centres of learning were Muttige, Jambur, Begur, Belagamve, Ayyavole and Manigavalli.

Besides agraharas, Mathas also served as centres of learning. Priests in the temple and mathas imparted education. In the mathas were assembled scholars from several parts of the country. "In the Deccan and the Kannada Country references are made to endowments of land by individual donors for the promotion of learning."²

The literary condition of the period indicates that a high place was given to learning. "Hundreds of inscriptions proclaim the continued solicitude of kings, nobles and merchants for the maintenance and encouragement of a class of men who devoted themselves exclusively to learning and teaching"³ The kings and members of royal families also received education in various arts. Prof. C. M. Kulkarni says, "The kings and the members of the royal families as well as those of the feudatory houses received special education in literature, polity, fine arts and war crafts. Every household had a guru to guide in all the affairs."

1. Annual Report on South Indian Epigraphy - 518 of 1915.

2. Bharatiya Vidya Bhavan - Vol. V, 1957, Struggle for Empire, Ghosal, U.N., Education, P. 511.

3. Sastri, K.A. Nilkanta, History of South India, 1950, ~~Part I~~ (2nd Edn), P. 308

Adult education or social education was given by means of purāṇas, and epic were read and explained by learned scholars who freely commented on current social and religious problems.¹ The stability of social conditions and economic prosperity promoted education and religious harmony during the period. Prof. Sastri says,² "The generally accurate engraving of inscriptions on the walls of most temples and on copper and the high literary quality of many of these records, raise a presumption that the level of general education was fairly high." Prof. Sastri remarks, "Education in all its stages was vitally connected with all social life and institutions, and was productive of more abiding and tangible benefit to the people than appears in our own days."³

12, Social Conditions.

The Kalachuris supplanted the Chalukyas of Kalyani but for a short period of twenty-one years. Drastic changes in respect of dress, food, ornaments, customs and manners cannot be expected during the period. The customs, traditions and pattern of life of the days of Chalukyan rule continued in the Kalachuri period also.

Food.

The standard of living was high. Jowar, wheat and rice formed the staple food of the ordinary people. Raghavanka

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1. Kulkarni, C.M., Ancient Indian History and Culture, 1959, P. 212.
 2. Sastri, K.A. Nilkanta - History of India, 1950. Part I. P. 263.
 3. Yazdani, G. - op. cit., P. 430-31.

mentions many kinds of food, such as, fried puddings, 'chakkuli', 'Arabonu', 'Pheni', 'Savige'. There were preparations from condensed milk.¹ We get information of special delicacies, besides ordinary food, in 'Basavarajadevaragale' ascribed to Harihara. 'Mansollasa' of King Someswara III describes the king's dietary in two separate sections called "the enjoyment of food"² and "the enjoyment of drink."³ The king's dietary comprised both vegetarian and non-vegetarian dishes.

Dress and Toilette.

Reference to the distinctive toilette of the court ladies of Kuntala, Dravida, Maharashtra, Andhra and Gurjara is found in the description of the king's court scenes (Darbars) in Mansollasa.⁴ The priest was clad in white garments and wore ear-rings. The ministers (Mantrins) had suitable dress with ornaments. The other officers wore cotton coats with long sleeves and wore a special head-dress and sold ornaments.

In the Deccan, women wore saris and covered their heads with a portion of the sari. Dr. Altekar says that this pattern of wearing saris was borrowed by the Deccan women from Central India and Malva. Jackets, blouse, frocks, introduced by Scythians in Northern India,⁵ became common in Deccan also. But in the beginning, only the dancing girls adopted it. The 'Lahanga' or

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1. Harischandra Kavya by Baghavanka, Sandhi 8, Sthala 85.
 2. Mansollasa by Someswara, III - 1342 - 1601.
 3. Ibid. 1601-1629.
 4. Mansollasa - III, 1185-87.
 5. Altekar, A.S. - Position of Women in India. P. 350 ff

'parakara' was unknown in this period. It was introduced in the Deccan in the Muslim times. "In ancient times as in modern days, the fashions of the provincial capitals had a great influence in determining the toilet^{te}, the coiffure and fashion of the dress of the women in the interior."¹

Nagavarma in his 'Abhidana-Vastukosa' says that Tilaka, Kasturi, Kumkuma, and Karpura were used. Necklaces of gold and pearls, ear-rings and 'Kumbha' on the forehead were used. Bangles and rings of gold were common to both the sexes.

1. Ibid. P. 350.